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Exploring the Universe

By Dr. Franklin S. Harris Jr.

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A hypodermic microscope has been developed by Illinois Institute of Technology Research Institute which makes possible examination of living tissue anywhere the needle is inserted without any scapel incision or removing tissue. The microscope utilizes 10,000 tiny glass fibers to carry the light for observation and an equal number to carry the picture of 10,000 elements out to the rest of the microscope.



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Volume 67, Number 8

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THE COVER

"Show the Way through MIA," was the theme of the June 1964 MIA conference. Our cover this month was taken from a part of the cover of the official conference program. The photographic illustration was developed under the direction of Margaret R. Jackson, first counselor in the Young Women's Mutual Improvement Association general presidency. For guidance in how to "Show the Way" turn to page 640 and the addresses of President David O. McKay and Elder Delbert L. Stapley of the Council of the Twelve which were highlights of the general sessions of the June conference.

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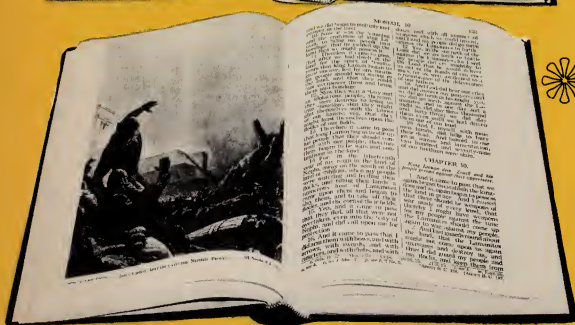
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The Church Moves On

MAY 1964

31 Corpus Christi Stake formed from parts of San Antonio (Texas) Stake with Elder Clarence Cottam sustained as president and Elders William C. Gormley and Melvin E. Call as counselors. The stake, the 398th now functioning, was created under the direction of Elders Marion G. Romney and Howard W. Hunter of the Council of the Twelve. Church work in Texas began when William S. Steffey went to Texas on business and was ordained an elder and appointed to preach there. This was October 29, 1843.

Elder Roy E. Harris, Jr., sustained as first counselor to President Roland C. Bremer of San Antonio Stake, succeeding Elder Clarence Cottam, now president of Corpus Christi Stake. Elder Douglas D. Van Buren is second counselor in San Antonio Stake.

Elder Delmont Hayes sustained as president of Bountiful South (Utah) Stake, succeeding President Ward C. Holbrook. Elders Sterling E. Beesley and Jay R. Bingham sustained as counselors. President Hayes and Elder Beesley were counselors to President Holbrook. Typical of many church leaders, President Holbrook has, with the exception of two years, been in church service since 1921 when he was sustained as a ward Sunday School superintendent; he served for thirteen years in a bishopric, then came service in the MIA, and then the high council. Called as a member of a stake presidency in 1945, he became a stake president in 1952, and as the stake was divided in 1958, became president of Bountiful South Stake at that time.

Beginning with the conferences this weekend, members of the general boards of the Mutuals and the Sunday School are accompanying the General Authorities to the stakes. Members of committees representing the Home Teaching and the missionary work will alternate in the stakes for the third or fourth quarterly conference. Earlier this year members of the Relief Society and the Primary boards accompanied the brethren, with members of the genealogical and welfare committees alternating with them at the first or second quarterly conference.

JUNE 1964

6 The appointment of Elder Bryan L. Bunker as second counselor to President Howard S. McDonald of the Salt Lake Temple was announced. He succeeds Elder G. Eugene England who was recently called as president of the London Temple.

7 Modesto Stake, 399th now functioning, was organized from parts of San Joaquin (California) Stake with President Clifton A. Rooker who presided in San Joaquin sustained as president of the new unit. Elder Ralph E. Carpenter, first counselor in the old stake, was sustained in that position. Elder D. Leon Ward was sustained as second counselor. The organization was effected by Elder Howard W. Hunter of the Council of the Twelve and Elder Alvin R. Dyer, Assistant to the Twelve. At the close of the centennial year of the Church, 1930, Modesto was one of thirty-three mission branches functioning (Continued on page 674)

THE MORMON STORY



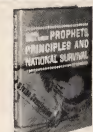
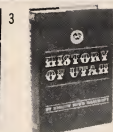
Pres. Wilford Mayle Burton of the Eastern Atlantic States Mission, left, presents Pres. Lyndon B. Johnson with "The Mormon Story" at White House. The presentation was arranged by Sen. Frank E. Moss of Utah, center.

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6 **IF A MAN DIE** by Gordon T. Allred
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Some American History and the Civil Rights Act of 1964



THESE TIMES

By Dr. G. Horner Durham
President, Arizona State University, Tempe

In the presidential election of 1844, Joseph Smith the Mormon Prophet, ran for the office. As leader of a persecuted minority, the Prophet had appealed to Washington; he spent the winter of 1838-39 in Washington, DC, seeking to influence Senators, Congressmen, and the President in behalf of Mormon claims and interests; and from this experience, when the Prophet himself decided to run for the Presidency, the plank with respect to that redress of "all wrongs" was part of his platform. One month and ten days later, he was assassinated. Messengers had been sent to Washington by him to appeal for his civil rights. His appeal to the judicial and executive authority of the state of Illinois had proved to be fruitless.

In these times of the later twentieth century, can we gain perspective on other aspects of American national history? History is not what people think. Indeed, the past can hardly be recaptured and completely understood. Nevertheless, actual documents of original nature, containing sworn statements and official acts and expressions, are perhaps nearer the truth than someone's *ipse dixit*, as President John Taylor often said. The perversion of history by selfish interests is a daily occurrence. My daily mail bag as a university president, as one

who writes and speaks, is filled with pamphlets and communications. Most of these are sent by persons or groups who want me to think as they think, to adopt an interpretation of history that often constitutes a dredging up of opinion, weak, secondary, or self-regarding sources, and which neglects the broad documentary record. In such a position, this writer has always been grateful for a reading acquaintance, which began shortly after the age of four, augmented with four years of history in high school and a college major in American history, with basic American documents. After college, I was privileged to pursue advanced studies in American government which have continued—with the documents—ever since.

One needs always to get back to source material, not to accept what somebody "says" is in John's gospel, or in Lincoln's Gettysburg Address. One must get out John's gospel or the Gettysburg Address (in as faithful a document as available) and see what was actually said. Obviously, it is more possible to read what Lincoln said than the Apostle John. No autograph of John has survived. And although there are several documentary versions of the Gettysburg Address, it is possible to read what Lincoln said, and not take anyone else's *ipse dixit* for it.

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The photos show two Salt Lake City schools built with Gladding, McBean Face Brick. Walls of the Hillcrest High School (above) are Cameo Rose matt face. For the Woodstock Elementary School (below), Old Gold smooth face was used in original construction. More is being used in current remodeling by General Contractor W. J. Dean Sons and Masonry Contractor Mullinger and Klungervick.

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will not find it possible to go to the basic sources. But the average citizen should recognize that documents exist and that there are reliable men and women who refresh their understanding at these sources continuously and that the same sources are available to others. In this regard it is noteworthy that beginning in 1902, President Joseph F. Smith authorized the publication of a documentary history of The Church of Jesus Christ of Latter-day Saints, compiled and edited by B. H. Roberts of the Church Historian's Office. Seven volumes were printed. They cover the entire range of documents to about 1847. It is virtually complete. A few perfunctory orders issued by Joseph Smith as Lieutenant-General of the Nauvoo Legion, represent the few available authentic documents not included. Otherwise, the great body of materials found in the Church Historian's Office have been faithfully reproduced. These seven volumes are a marvelous source book for the study of American as well as LDS church history. They have never been fully plumbed to their depth by scholarship.

As background to the Civil Rights Act of 1964, it is interesting to recall Lincoln's Emancipation Proclamation. Every American can say the words: "Emancipation Proclamation." Very few people other than college professors and students of American history and government have ever read the document. Few, therefore, can recall what President Abraham Lincoln really said. In the summer of 1964, it is quite possible that if Lincoln were alive and were to incorporate the same doctrines with respect to the authority and responsibility of the federal government, he would be subject to more bitter attacks than a century ago. What did Lincoln say in the Emancipation Proclamation?

Readers are advised to read it for themselves. Basic documents of American and other history can be purchased in paperback editions for the same price as a sensational detective novel. Inexpensive compilations are available at the counters of drugstores, airline terminals. Works of thorough-going editorial scrutiny and excellence that have stood the test of time, such as H. S. Commager's *Documents of American History* are also available and constitute a sound, permanent invest-

ment for a family library.

For those who may not have the text of the proclamation nearby, may I quote a few things. The contents may surprise some. But then, the truer history always deals in surprises because things are not and were not as we may have been persuaded.

An emancipation proclamation was first issued by President Lincoln on September 22, 1862. It was extended and formalized in a second document January 1, 1863. It is found in volume twelve of the *United States Statutes at Large*, page 1,268.

It must be remembered that the proclamation was and is an Executive Order. An Executive Order, under the American system of government, has the weight of law, always has had the weight of law, and has the power and authority of the executive branch of the government behind it. This all began with George Washington as President. An elementary fact about American government is not always understood nor appreciated. Congress is not the only law-making organ under the Constitution of the United States. It is the legislative law-making organ. The executive and judicial branches of the government are also law-making organs, so designed by the Constitution in the light and experience of history.

In the order issued September 22, 1862, the President of the United States said that on January 1, 1863, "... all persons held as slaves within any State or designated part of a State . . . shall be then, thenceforward, and forever free; and the executive government of the United States, including the military and naval authority thereof, will recognize and maintain the freedom of such persons and will do no act or acts to repress such persons, or any of them, in any efforts they make for their actual freedom." (Italics added.)

This commitment of the "executive government of the United States," has never been withdrawn.

There has been a struggle in the elections of Presidents of the United States ever since the election of 1864 to choose candidates and nominees who would accord due weight to this policy. Sectionalism, the seniority rule in succession to congressional committees, until 1936 the Southern states' veto, through the

two-thirds' rule, in the selection of Democratic nominees for the Presidency and since 1948, the struggle in each major party platform over civil rights, the practice of presidential electors in some Southern states since 1948 not to cast ballots for the regular nominees of the Democratic party, have all played a part. The Thirteenth Amendment to the Constitution, passed by Congress February 1, 1865, and ratified December 18, 1865, prohibited slavery and involuntary servitude. But in the political sense, the reliance of the freed men is on the "executive government of the United States." This began with Lincoln and has continued, with varying degrees, with each President of the United States since Lincoln.

Lincoln on January 1, 1863 enjoined "upon the people so declared to be free to abstain from all violence, unless in necessary self-defense; and I recommend to them that, in all cases when allowed, they labor faithfully for reasonable wages." The President continued: "And I further declare and make known that such persons of suitable condition will be received into the armed service of the United States to garrison forts, positions, stations, and other places, and to man vessels of all sorts in said service."

Some of these lines make interesting reading after a century. But more poignant perhaps, to all races alike, is Lincoln's paragraph:

"And upon this act, sincerely believed to be an act of justice, warranted by the Constitution upon military necessity, I invoke the *considerate judgment* of mankind and the *gracious favor* of Almighty God." (Italics added.)

Intervention by the government of the United States, to extend the due processes and substantive rights of civil liberty, may be said to have begun in the administration of George Washington. Intervention under Washington was largely along economic lines, indicated and sponsored by Alexander Hamilton's policies. The Emancipation Proclamation wiped out millions of dollars in property values with a presidential order. The national government was confronted with the problems of whiskey distillers, slaveholders, manufacturers, commercial bankers, and other economic groups the day the Constitution went into

(Continued on page 687)



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Letters and Reports



BAKERSFIELD EXPLORERS HOLD OLYMPICS

The Winter Olympics were held across an ocean in Innsbruck, Austria, but Explorers of the Bakersfield Stake gathered in Bakersfield, California, for their own Spring Olympics. They held inter-ward competition in skills ranging from swimming to horseshoes to physical conditioning tests to a rope climb and an obstacle course.

In Olympic tradition, first place winners received a gold medal; second place, a silver medal; and third place, a bronze medal. Receiving the "Outstanding Athlete" award trophy was Explorer Elmer Scott, Bakersfield Second Ward, with 61½ points.

The meet was directed by Bruce P. Hill, stake Explorer leader who was recently appointed stake YMMIA superintendent.

MOTHERS. DAUGHTERS WIN AWARDS

Following in the footsteps of their daughters are three Midvale Fourth Ward, Midvale (Utah) Stake, YWMIA leaders. Each of these women earned an individual award along with two of her daughters during the 1962-63 MIA year.

Mothers, l. to r., are Geneal Waters, Mia Maid leader, second year award; Barbara Newbold, Laurel leader, second year award; Leone Jensen, secretary, fifth year award.

Their daughters, l. to r., are Carole and ReNee Waters, fourth and second year awards; Judy and Sharon Newbold, sixth and fourth year awards; Dianne and Marilyn Jensen, seventh and fifth year awards.



FATHER. SONS EARN EAGLES

Like father, like son, like son, like son—that is the story of the George Banks family in Parowan Second Ward, Parowan (Utah) Stake.

Father George and two of his sons, Carl, 17, and George Jr., 20, all received Eagle Scout awards in July 1961. Now younger Ramon has lifted the number of Eagles in the house to four.

Carl and George Jr. have both won Duty to God awards and George Jr. is serving a Central German Mission.



CANADIAN SCOUTS REACH QUEEN RANK

Nearly one-half of the members of an Alberta Boy Scout troop received their Queen Rank (equivalent to the Eagle rank) at the same time recently.

The Scouts were members of the Grassy Lake First Troop, Grassy Lake Ward, Taber Stake. Six of the thirteen troop members received the Queen Scout Certificate from Alberta Lt. Gov. J. Percy Page.

At the same time, the troop received the Wes Jensen Challenge Trophy for outstanding camping in the district during 1963. The boys camped out in November and December on Friday nights so they could start early Saturday morning on a service project of fencing a community picnic area north of Grassy Lake. They are led by Scoutmaster Lloyd D. Woodruff.

Queen Scouts, front row, l. to r., are Colin Morris, Bruce Woodruff, William Redd, Scoutmaster Lloyd Woodruff. Back row, l. to r., Harold Brown, David Woodruff, Wayne Torrie. Harold Brown and David Woodruff also have their Duty to God Awards.

GRATEFUL FOR YOUTH SECTION

I feel I must write to you and express my sincere gratitude to you for the Era of Youth Section. As for me personally, few things help me as much as this. Uncountable times I have felt need to read a certain Era of Youth. Sure enough, every time it contains the counsel I had been seeking. Many, many times have I laid down this magazine feeling so touched that I am to a certain extent a changed person.

Sylvia Pehrson
Whittier, California

CHURCH MEMBER REACHES CENTURY MARK

One hundred years of living—88 years in Church positions—68 years as a Relief Society visiting teacher—and six children—these are the accomplishments of Mary Adelia "Mary Dell" Felt Young.

She was born May 19, 1864, in Salt Lake City, to Nathaniel Henry and Mary Louise Felt Felt, English converts who had emigrated in 1856. On December 8, 1884, she was married to Joseph Orval Young, a son of President Brigham Young, in the Salt Lake Endowment House.

Mrs. Young has served in Primary, Sunday School, and Relief Society since she was 12 years old. She has been in two Relief Society presidencies, once serving as president. She is still active in Daughters of Utah Pioneers.

Three of her six children are living.

WORDS MAKE PROPHET BECOME REAL

The "Portrait of a Prophet" in the December 1963 Era of Youth section was very helpful in making the Prophet Joseph Smith a real person to me. I am a convert of ten and one-half years and a regular reader of the church publications. I am particularly impressed with the forceful way in which the truths of the gospel are being presented to our youth. With so many means being utilized these days by the world to hold their attention, it is a constant challenge to the Church to see that the real truths which matter are held constantly in front of them where they cannot be overlooked or forgotten. Thank you for doing such a wonderful job, especially in behalf of the youth. The vivid picture of the Prophet, both as to his physical appearance and inward qualities, should long be remembered by everyone who reads that particular issue of the Era of Youth.

Sincerely,
Dorothy F. Reynolds
Alexandria, Virginia

JEWISH CONVERT WRITES FROM MISSION

I should like to thank you very much for the inspiration of your magazine. I am a recent convert to the Church from the Jewish faith. Your wonderful magazine helped give me the convictions needed to maintain my new faith.

Sincerely,
Elder Allen Getz
Southern Far East
Mission

TERRY NELSON WINS MEDALLION AWARD

Terry Nelson set an example for MIA girls in the Tucson (Arizona) Stake recently, when she was the first girl in the stake to receive the gold medallion award for seven years of individual awards.

Terry attends the University of Arizona, where she is secretary of the University Ward YWMA. She is working on her Golden Gleaner award.

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A Lesson in Faith

THE EDITOR'S PAGE
BY PRESIDENT
DAVID O. MCKAY



The first lesson of faith in God as our Father was taught to me as I knelt in prayer in early childhood at my mother's knee. She told me that our Father in heaven would hear and answer a little boy's prayer as readily and as willingly as parents would grant their child's request. Implicitly I believed what she said; and in praying, always asked the Lord for blessings just as I would ask my earthly father for any favor. I knew nothing about the abstract principle of faith, yet I had true and abiding faith that God would hear and answer prayer. In sickness, the administration of the elders I accepted as an absolute cure; for example, when Bishop Francis A. Hammond once administered to me during a severe attack of croup, I was immediately relieved. I distinctly remember the strong assurance that filled my mind as Bishop Hammond blessed me and rebuked the pain. There was no other thought but that I should be better, and I was from that moment.

It was with just this same faith that I sought the Lord in special prayer one night when suffering from intense fear, as the result of an overwrought imagination.

At that time, when father was away from home, mother, before she retired, never failed to look for burglars or other intruders under the bed. Noticing this repeatedly, I began to fear the presence of burglars as almost a reality, and I should not have been surprised any night if she had discovered a burglar or two lurking either under the bed or in a closet. Frequently, after the lights were out, in imagination I could hear footsteps stealing near the

window and not only heard burglars but also dreamed burglars.

One night, when I was between six and seven years of age, I dreamed that two burglars attacked mama and the baby, and when I tried to give the alarm, one of them shot me in the back. Every detail of that nightmare I remember to this day.

These experiences and others combined to make some of my nights almost unendurable. My imaginative notions of the probability of our being harmed while mother and the little ones were without father's protection tyrannized over my childish reason and wrought my feelings to a tension that was hard to bear. As more mature years came, I often felt thankful that my parents had chosen my books with care and that at that age I knew nothing about the bloodcurdling stories of the cheap novel. Someone has said that "many have no happier moments than those which they pass in solitude, abandoned to their own imagination," but to me these sleepless moments of solitude in the dark became the most miserable of my young life.

On the particular night mentioned, for some slight cause or another, I awoke and soon imagined I could hear footsteps near the window. Imagination followed the depredator around the house to the dining room door. In a short time, I was almost sure he was in the house. My fears must have been at a pretty high pitch, for I breathed heavily, and it seemed I could hear my heart thumping. Other nights I had experienced, to a degree, the same fear, and had been told later by my parents that it was only imagination.

This night the thought came that if this was imagination, I ought to overcome it; if reality, we surely needed protection.

True to mother's training and the natural yearning of my soul, I sought the Lord in prayer. To me there was only one way to pray and that was to kneel at the bedside. It was no small effort to get out of bed and kneel in the dark, but I did it, and prayed as never before for God's comfort and protection. Just as I said "Amen," I heard a voice say as distinctly as I ever heard a voice in my life, "Don't be afraid, nothing will hurt you." Immediately all fear left me. I felt comforted at once and crept back to bed to sweet and peaceful sleep. I acknowledged the voice then as the voice of the Lord, answering an earnest petition of one of his boys in distress, and as such I acknowledge it today.

Subsequently, when those boyish fears began to arise, I would immediately recall that comforting moment and hear again the words, "Don't be afraid, nothing will hurt you." In a short time, divine assurance replaced imaginative fear.

Thus I proved by actual experience that the teaching of my parents was true, that my Father in heaven would hear and answer the sincere prayer of a little boy as readily as his parents would grant him a request, the only condition being, is it for the boy's good? In this instance, it proved to be of lifelong comfort to me and an absolute assurance of the truthfulness of Christ's words, which I read later in life, "All things whatsoever ye ask in prayer, believing, ye shall receive." (See 3 Nephi 18:20.)

**"WHY DOES OUR
ETERNAL FATHER
LOVE SINNERS?"**

QUESTION: *"In the Gospel doctrine class in our Sunday School, the question was asked 'Why does our Eternal Father love sinners as well as the righteous?' Surely he cannot love the unrepentant sinner as he does those who are willing*

ANSWER: Let us look at this question from a natural point of view. In any family where the parents are righteous, and they have a son or a daughter who is rebellious, is it not the most natural thing for the parent to love that son or that daughter and earnestly wish that he or she might repent and keep the commandments? Moreover, does not the love of the parent burn intensely, notwithstanding there are rebellious tendencies on the part of a child? It is a very reasonable thought for us to think that our Eternal Father yearns for and wishes the repentance of a wayward child. Naturally we are led to believe that our Eternal Father would have exactly the same feeling as a mortal father toward his wayward children and desire that they might repent.

While there are eternal laws by which the kingdom of God is governed, these laws have been based on the principle of righteousness and justice and could not be maintained on any other principle. It is perfectly reasonable for us to believe, as Alma has stated it in his counsel to a wayward son, that it is "... requisite with the justice of God that men should be judged according to their works; and if their works were good in this life, and the desires

YOUR QUES- TION

ANSWERED BY
**JOSEPH
FIELDING
SMITH**
PRESIDENT OF
THE COUNCIL
OF THE TWELVE

to abide in his commandments. Is there anything in the scriptures that indicates that our Eternal Father loves Satan as he does those who are righteous and do not rebel against him?"

of their hearts were good, that they should also, at the last day, be restored unto that which is good.

"And if their works are evil they shall be restored unto them for evil. Therefore, all things shall be restored to their proper order, every thing to its natural frame. . . ." (Alma 41:3-4.)

It has been decreed that "... no unclean thing can enter into his kingdom; therefore nothing entereth into his rest save it be those who have washed their garments in my blood, because of their faith, and the repentance of all their sins, and their faithfulness unto the end." (3 Nephi 27:19.)

Righteousness and obedience to divine law are and must be a requirement based upon the principle of eternal justice. The fact that man has been given his free agency is an evidence of the justice and mercy of our Eternal Father. He will teach, persuade, and encourage his children to walk in ways of righteousness, but even his divine love cannot transcend the decree of justice and the edict that none but the clean can dwell in his kingdom. We are taught that the heavens wept over the rebellion of Lucifer and those who followed him. Moreover, it was the justice of a kind Heavenly Father that grants to every soul the great gift of free agency which makes individuals

morally responsible for their own deeds.

Naturally, the expression that our Eternal Father loves Satan needs some qualification. There is no doubt that there was a deep sorrow and weeping when Lucifer rebelled. From all that we have received pertaining to the pre-existence, we learn that there was a time when Lucifer held great authority and was known as the light bearer. No doubt at that time he was well received and greatly honored. His great sin lay in the fact that he rebelled against giving to every soul the great gift of free agency. He advocated a doctrine of compulsion. He, if the doctrine he advocated had prevailed, would have forced all to be saved. This, however, would have been a salvation in slavery minus the great gift of free agency. Compulsion to his decrees would have taken place; confusion and slavery would have been the result. We are informed that the heavens wept over this rebellion, but righteous principles including the freedom to think and to act were decreed in the divine plan.

That our Eternal Father should love his children is just as natural as it is for a mortal parent to love his offspring. We are instructed that our Eternal Father would have every soul saved if that could be accomplished on righteous principles. Satan's plan was to take away from them their free agency and introduce compulsion. Such a thing would have been destructive of every righteous principle, and heaven would have ceased to exist.

Salvation is based on two divine principles of paramount importance: first, redemption from death through the atonement of Jesus Christ, and, second, obedience to divine law on the part of every individual who obtains the kingdom of God.

Naturally, there was weeping in heaven when the rebellion of Lucifer was introduced, and our Eternal Father wept, just as a mortal father who loves righteousness would weep over a rebellious son.



President David O. McKay and Apostle Delbert L.

Remarks by President David O. McKay at the Sunday morning session of the MIA June Conference, held in the Salt Lake Tabernacle, June 14, 1964.

Be True

BY PRESIDENT DAVID O. MCKAY

The poet, Charles McKay, impressively said:

*"If I were a voice—a persuasive voice
That could travel the wide world through,
I would fly on the beams of the morning light,
And speak to men with a gentle might,
And tell them to be true.
I'd fly o'er land and sea,
Wherever a human heart might be,
Telling a tale, or singing a song
In praise of the Right and in blame of the
Wrong."*

In conclusion of President Tanner's and other speakers' remarks to the leaders of the MIA, I would raise my voice in praise of the gospel of Jesus Christ and proclaim to these leaders to be true—true to self, true to the Savior of men, true to the right teachings of parents and loved ones.

I am looking now into the faces of seven thousand persons in this audience, and in my mind I can see the faces of other audiences in chapels

throughout the entire world, and I would fly over land and sea, telling them a tale and singing a song in praise of the right and condemnation of the wrong.

Young people, by the hundreds and thousands, I am saying to you, be true to the ideals of the gospel of Jesus Christ. I say it because I want you to be happy—and you will be happy by obeying the gospel of Jesus Christ. And I would say, know this, that "If to do were as easy as to know what were good to do, chapels had been churches, poor men's cottages prince's palaces. It is a good divine that follows his own instructions. I can easier teach twenty what were good to be done, than be one of the twenty to follow mine own teaching." (Shakespeare, *The Merchant of Venice*, I, ii, 12-17.)

God bless the youth of Zion, men and women, the wide world through. God help each one to be true to what he knows to be right, I pray in the name of Jesus Christ. Amen.

An address given at the Friday morning session of the MIA June Conference, June 12, 1964.

Leaders of Youth, Anything short of your full potential isn't good enough

BY DELBERT L. STAPLEY OF THE COUNCIL OF THE TWELVE

My brothers and sisters, this large gathering of MIA leaders and others is a wonderful and thrilling sight. The Apostle Peter on one occasion said to the Savior,

"Lord, it is good to be here. . . ." (See Matt. 17:4.) That fully expresses my own feelings. I am grateful for the wonderful presentations here this morning,

Stapley inspire MIA leaders at June conference!

the choice thoughts expressed, and for this very wonderful group of young people from the Rexburg, Idaho, stakes, who have sung so beautifully for us. It is a blessed privilege to meet with you, my MIA workers, in the great cause of the youth of the Church. I am sure we can all anticipate a glorious time during this conference. There has been much thought and prayer and preparation, and I know you will be blessed and benefited in whatever department of work you are privileged to attend. While receiving inspiration and strength from you, I am conscious of my own responsibility to inspire you in your holy callings to direct those in your charge to grow physically, mentally, and spiritually into the full stature of intelligent Latter-day Saint manhood and womanhood, with desires for ever-increasing righteousness and beneficial service to mankind in whatever life's activities they choose to follow.

Your theme for the coming year, "Show the Way through MIA," is most important and timely. Time is moving quickly for all of us, and for the world also. The pressures of our day and age are terrific but important and most meaningful. In this fast-moving world, events and happenings of a miraculous nature are occurring rapidly. Prophecies relating to these latter days are being fulfilled. There is much awaiting us to be accomplished. It is a time of decision and action, and not one of empty words or meaningless phrases.

A friend of mine, president of a large business institution, made this challenging statement: "This is a new era in man's responsibilities to man, and we have to stir abilities and powers we have never used if we are going to be the masters of our destiny."

Many years ago George H. Brimhall, speaking from this pulpit at an MIA June conference, said, "By a proper organization of time, things thought impossible to do become possible of accomplishment." How true that statement, and how essential it is for the leaders and teachers in Zion so to organize their time that they may give wise and profitable service to all who look to them for leadership in spiritual and moral guidance. The implications bound up in the theme, "Show the Way through MIA," are tremendous and limitless. I pray that you will always keep it before you as a reminder of your obligations to the youth of the Church. MIA is an agency of the Lord to help prepare its members for maximum usefulness in carrying forward the mission of Christ's Church in all the

world. Will its leadership—you who are assembled here this day, and others absent—be found initiating with power and enthusiasm, also high purpose, the full MIA program for rounding out the temporal and spiritual lives of church youth? I believe firmly that you will. However, it will cost you much effort and time, humble prayer, Christlike dedication, unceasing patience, and love. Keep ever before you this vision of high purpose and personal obligation to help youth set goals in life based upon gospel principles, standards, and ideals, and then encourage and counsel them how to achieve those goals. Youth cannot afford to be quitters or failures in whatever they undertake to do. To do so weakens incentive, purpose, and character. Choice opportunities come to those who are better prepared by knowledge, training, and desire and by knowing what they want to do and become. There is no place in the society of men and women today for the mediocre. No matter how humble your assignment, know that it is important and purposeful and much needed to help build God's kingdom among the children of men. It is in your hands to degrade or to exalt the work in which you are engaged. Remember always that the great responsibility of church leadership today is to teach, train, and motivate every worker to measure up to his full potential and become productive and successful in his calling.

Remember also that anything short of your full potential isn't good enough in the service of our Master. It calls for a realization not only of what your capacities and capabilities are, but also of how such abilities can be best used to full advantage in the assignment to help and bless others. It also means that each of you must be well grounded in gospel knowledge and understanding and alert to opportunities for service with an intense interest in everyone you are responsible for. It means you teachers are not only to teach in the sense of mere instruction, but to help those whom you instruct to implement into practice that which you teach. This is training—the vital supplement to teaching. It means you officers will inspire your teachers with a clear vision of what is expected of them and then with equally clear vision set goals of achievement. Remember that where there is no vision, the people perish. Therefore, do not let those for whom you are responsible perish for want of vision and good works on your part.

A concern which I and others of the brethren share

“God help each one to be true to what he knows is



is the frequency of turnover in the leadership and teachers of the auxiliary organizations. It is most alarming, and youth is apt to suffer as a result. We strongly encourage longer tenure of office. We believe workers, although worthy, should not be invited to serve unless they are willing to stay in a position long enough not only to become acquainted with their responsibilities, but also to continue to give effective service until released from office. I think it is wrong to make changes where leaders or teachers are doing effective work unless there is good reason to do so, and then only if there is someone equally strong and qualified to replace them. Should we follow a different course, youth surely will suffer, and we leaders will be held accountable if they do not become faithful, devoted Latter-day Saints. Never indicate to a person considered for a position that the work load is easy and little will be expected of him. Any calling in the Church is as great as one's vision of it. All callings are important and the time necessary to do one's work properly and effectively should never be minimized. We need more forthrightness and understanding in calling people to service in the Church. The longer one serves in a position, the more effective he or she is, and better results can be expected.

The Prophet Joseph Smith profoundly observed on one occasion, “When I know what the Lord wants me to do, I do it.” Any man can do anything that God asks him to do if he has faith enough to rely on God to help him do it. The trait of procrastination is poison to the soul. Be not guilty of it in MIA. Procrastination is a thief of valuable opportunities available to leaders and teachers. Remember it takes less time to do a thing, or to fulfil an assignment, than it does to worry about doing it. Granted now that the accomplishments of which we have been speaking have reached a measure of attainment, what next is your responsibility? You will answer immediately that it is to use all means at your disposal to help youth meet the challenges of our times firmly, courageously, and intelligently, and not yield to the insidious influences and designs of men who exercise no moral restraint when personal gain is involved. There has never been a time in the history of man when greater individual freedom of thought, word, and action has been afforded young people than in this, our day. This is particularly true in what we like to call the free world, but this privilege has given rise to problems of immense dimensions. Men, women, and institutions for selfish, sinister, and evil

right” PRESIDENT
DAVID O. McKAY



purposes use youth to accomplish their wicked designs. They tell them that pleasure is the standard for the good, that good is a mere state of mind, and that the natural impulses of life should be freely exercised. Such a philosophy has been and is responsible for excuses which lead to delinquencies, sins, and crimes of numerous and vile character. To meet such a situation, the ablest, most dedicated, and purest of heart among us are needed.

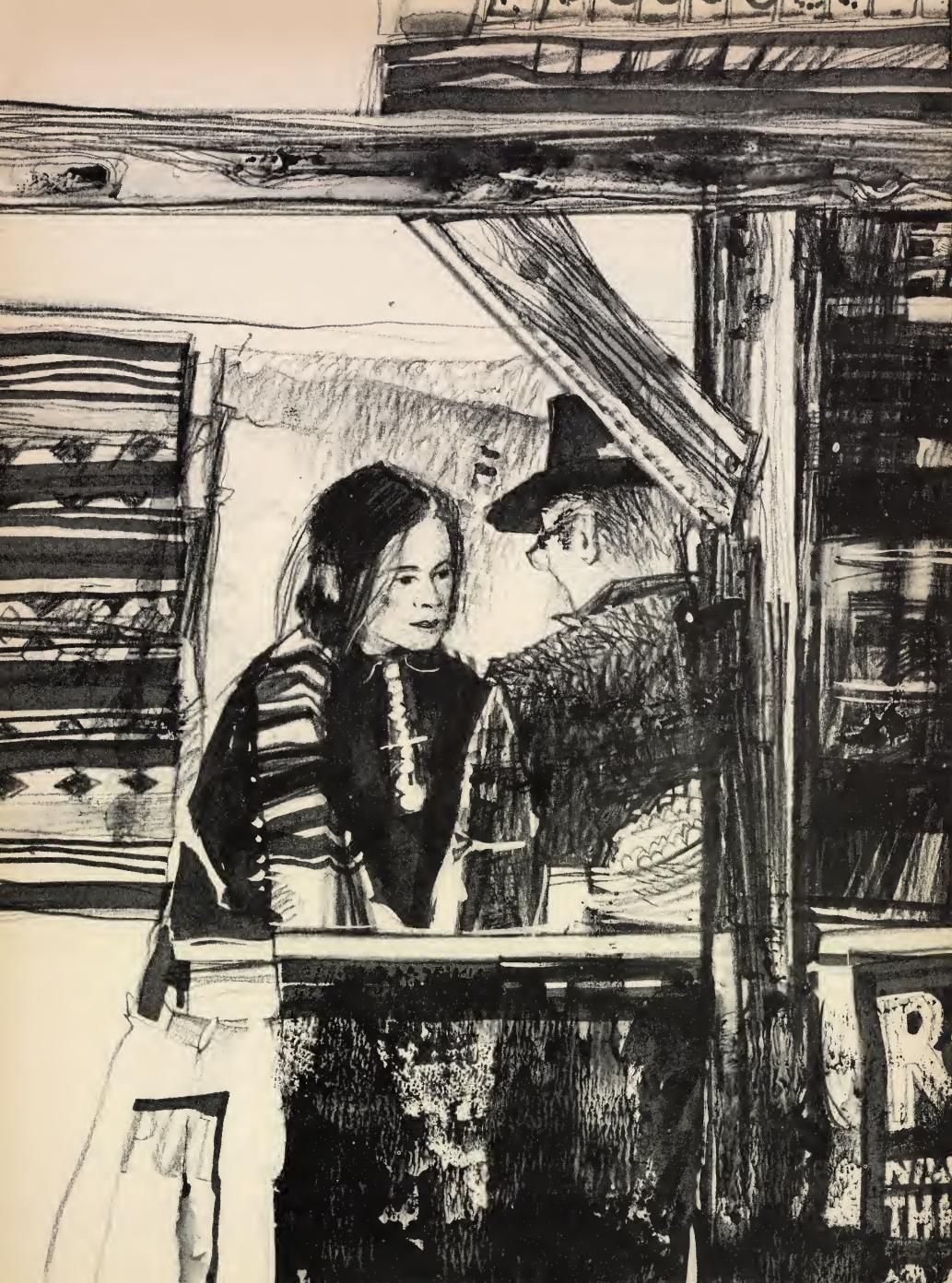
I am convinced that in carrying out the over-all MIA program we must be careful to not take youth out of the home in a constant round of activities which prevents them from enjoying a proper home life with sufficient parental contacts for teaching, guidance, and confidential relationships. When the church order of home life is disrupted, it helps to break down controls and safeguards in standards of living expected of youth which could cause serious moral and disciplinary problems. Somehow on a stake and ward level there must be an improved correlation between church auxiliaries and all other approved functioning church groups, as well as the schools, to prevent schedule conflicts and an overlapping and duplication of activities which leaves little opportunity for perfect home life on the part of

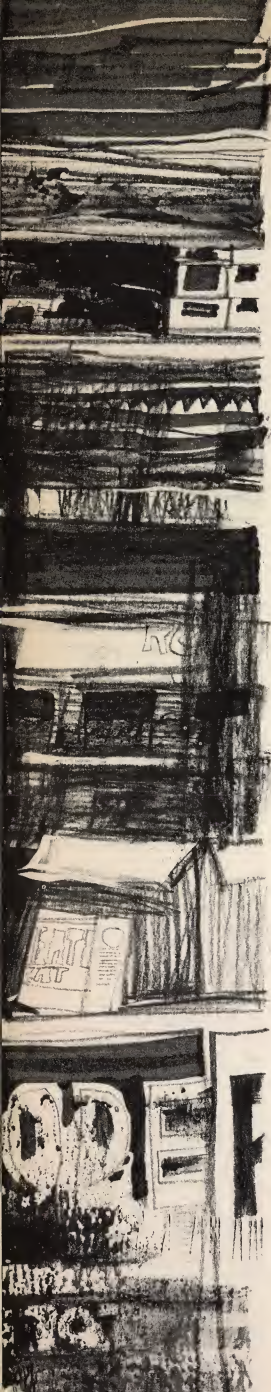
youth. Today, under the guidance of the church co-ordination and correlating committee, the closest co-operation is necessary between the auxiliaries and all other church groups to stay within their own field of activity when programing for each season. There should be no conflicting dates of social or cultural activities in LDS communities. The correlation of all church and community activities is necessary to assure an over-all balanced program for youth to help them grow physically, culturally, intellectually, and spiritually.

In MIA we must also be careful that youth is not overstimulated by too much activity but maintains a balance that will secure to them the great moral virtues that are so important to a life of joy and happiness. LDS youth are faced with many perplexing problems today; therefore, our position as leaders requires that we set up safeguards to protect them in maintaining church standards and ideals with full understanding and wise supervision in all that is planned for them to do. We must teach young people deeper loyalties as a bulwark against the onslaught of materialism and worldliness represented in places and activities that encourage them to temptation and to sin. These deeper loyalties include love of God, love of man, love of Church, love of the gospel, love of truth and principle, love of family, love of one's self and one's destiny, and self-control in all activities of life to help and strengthen them to keep sacred and pure the physical body which houses a spirit child of God. Youth must be taught how to live satisfying lives, creatively, with holy courtship in mind and without necking or petting which tear at the bars of self-restraint and self-control. The moral code is being attacked from every side by those who are not grounded in ethical and spiritual values. The standards for Mormon youth of necessity will never change. The world may lower its standards, but the Church never can because God has revealed the standards which all faithful members of the Church must live by and honor.

The church places of worship should be the center of learning and activities for youth and the gospel truths and principles the basic foundation values for good character and righteous living.

There has developed among many young people a feeling that it is not too serious to break the law of chastity. Perhaps with (Continued on page 662)





Listen to the Song of Israel

THE MISSIONARY LABORS OF GEORGE R. AND LUCY BLOOMFIELD

TWENTIETH CENTURY PIONEERS

BY NADINE W. LARSON

Pioneers are uncommon these days. Because they are so rare, we feel it a privilege when we have opportunity to know one and to share his experiences. Those of us who knew George R. Bloomfield consider him, I am sure, to be one of the great pioneers.

No, he didn't cross the plains in a covered wagon, nor did he live in the days of Brigham Young. His pioneering took place in the twentieth century, and it was among our darker brothers and sisters, the Lamanites. Nevertheless, it was pioneering in every sense of the word. He endured many hardships and sorrows as he traveled the paths that Ammon, the great Lamanite missionary in the Book of Mormon, traveled so long ago. Like Ammon, George's missionary labors were filled with adventure and romance and brought astonishing results. Perhaps he didn't face the same dangers, nor was he directly responsible for bringing into the Church the huge numbers that Ammon did. But George played a great part in beginning the movement that will result in bringing the Lamanites, as a nation, into the Church.

Brother Bloomfield was born in Ramah, New Mexico, in 1882, but his days among the Lamanites did not begin until 1912. It was at this time that he and his wife and four children bought the Indian Trading Post at Toadlena, New Mexico, a lovely spot located in the Lukachukai Mountains on the Navajo reservation. We will let Brother Albert R. Lyman of Blanding, Utah, describe these years for us:

"They bought a little store at Toadlena, (To-ad-le-na) and began in business for themselves. Very few of the Navajos could speak English at that time; they wore their hair long and made few departures from the ways and traditions of their ancestors. The government had established a few schools and was moving to open others; also, Indian traders set up more stores at various points in the reservation, and many of these traders were Mormons. . . .

"The Bloomfields were Mormons of the third or fourth generation and cherished the belief that the Indians are sometime to become a white and delightful people. At the counter of their little store they began learning the language and the ways of their new customers for whom they had a pronounced liking from the first. . . . Their motto then and always was to make their word good and take no unfair advantage.

"To these newfound friends in the little store the Navajos began coming with their problems and troubles. If they had met with an accident or a disaster, if there was sickness or a new baby to arrive in the family, they came for medicine, for sympathy, or for help. If they had difficulties with one another or with the ever-intruding world from the outside, they came loping to the store for wise counsel or legal advice.



"These traders in the Toadlena store made no undue effort to preach their religion, although they cherished and studied it at their quiet fireside. They gave ready answer to every question the Indians asked, and they lent or gave a copy of the Book of Mormon to everyone who wanted to read it.

"A new generation sprang up around them, a generation whom they had known from infancy. The Navajos made important strides forward; they cut their hair, changed their habits of dress and living, and many of them learned to speak and to write English."¹

A few years after the Bloomfields had commenced to operate their store, a Hopi Indian, Howela Polacca, began to trade with them. His home was in Crystal, New Mexico, just over the mountain from Toadlena. Often he would come and stay the night with George and his wife Lucy. On one occasion he came on a Saturday night and, as usual, was heartily welcomed. The next morning at the breakfast table Howela began relating some of the legends of his people. His account was so interesting that the whole family, including a nurse who was visiting them, listened spellbound and entranced until 1 pm, not even moving from the table nor clearing away the dishes.²

He told of a wonderful man who had lived for a short time among the Indian people many years ago. He could stand on a hill and talk to the people, and they could hear him even if he did not speak loud. He could make sick people well. He asked the people not to lie or steal. He requested that they love one another and be good. He taught them how to plant corn. When he left, he went up in the sky in a bright cloud.³

When the long story was finished, Brother George said, "Why, Howela, that sounds just like the story in the Book of Mormon about how Jesus Christ visited the Nephites!" He read the story found in 3 Nephi to Howela. When he stopped, Howela clapped his hands and said, "By golly, is that so? I will have to read that book."

He was given a copy of the Book of Mormon that day. The conversion process for many of our Lamanite brethren is slow, however, and this was especially true for Brother Polacca. He studied and read the Book of Mormon for twenty years. He was finally converted and baptized by missionaries from Snowflake, Arizona, in 1940.

A few years after his baptism, Howela was addressing an open-air conference spread out under the juniper trees. As he was bearing his testimony to the dusky Saints seated before him upon the ground, upon blankets, and upon folding chairs, he said, "Wait a minute." He went into the house which was nearby and brought out the old Book of Mormon he had received years before from the Bloomfields. He said, "See this old book? It is almost worn out. I studied it for over twenty years, and I know it is true." His body was racked with sobs

¹Albert R. Lyman, Blanding News, "Missionary Effort among Navajo Indians Reported," 1942.

²Lucy C. Bloomfield, *Book of Remembrance—George R. Bloomfield*, "Obituary of Howela Polacca," 1957.

³George R. Bloomfield, *Book of Remembrance—George R. Bloomfield*.

for a moment, then he cried fervently, "Oh, that my people could know the truth like I do; it would be their salvation. . . ."⁴

Howela and his wife were sealed in the Arizona Temple in 1949. Brother Polacca was faithful until the end, always encouraging his family to be active in the Church. He retained his strong testimony until his death in 1957.

This was perhaps the first seed George Bloomfield planted along his pioneer journey. The seed fell on fertile ground, and it grew. Brother Polacca became one of the real bulwarks among the Indian people.

After twenty-six years of trading at Toadlena, the hearts of Brother and Sister Bloomfield overflowed with a desire to fill a mission among the Indians. They wrote to President Heber J. Grant, requesting information concerning missionary activity among the Lamanites. The reply came back, "I, too, am very much interested in work among the Lamanites, but the time is not yet."⁵

Content to abide by the counsel of the prophet, they were still unable to kill the enthusiasm for the work that was burning in their hearts. Something about these humble, lovable people had touched the souls of George and Lucy. They had tasted the joys of sharing the gospel with a few of them and were overwhelmed with a yearning to do more of this glorious work. They continued to teach the gospel in their own quiet way to the various Navajos with whom they came in contact.

When it was deemed wise to organize missionary work among the Lamanites in 1943, Brother and Sister Bloomfield were among the first eight missionaries called from the Young Stake to labor in the Navajo-Zuni Mission, as it was then called, under the leadership of Ralph William Evans. Naturally, they were overcome with joy, for one of their fondest dreams had become a reality.

George and Lucy Bloomfield enjoyed many choice experiences during their next four and one-half years in the mission field.

Included in his duties as an Indian trader, George R. Bloomfield supervised the Civilian Conservation Corps work at Toadlena, New Mexico, where he began to notice a short, round, little man with a broad smile. He learned that the man was foreman of the work and that his name was Clyde Beyal. George was immediately attracted to this cheerful man, and they soon began a close friendship. Many hours were spent in the camp with the two heads close together—one light and one dark—as they discussed the news of the day.

As Clyde gained more confidence in his newly acquired white brother, he expressed curiosity about this Mormon Church to which George belonged. Thrilled with the opportunity to tell his friend about his most priceless possession, yet fearful to force too much on him too soon, Brother Bloomfield carefully answered all questions. When their work at the reservoirs was completed, their daily association ceased, but their friendship remained strong.

Years later when George and Lucy were called as stake missionaries to labor in the Toadlena area, it was only natural that Clyde and his wife were among the first people they approached. Clyde and Mabel Beyal lived in a tent a mile and a half from the Trading Post. The Bloomfields found a warm welcome when they arranged for their first cottage meeting with this lovely family. As they sat in the humble home and by the light of a lantern, taught the everlasting truths of the gospel, they found eager faces and open hearts. Because Mrs. Beyal spoke no English, Clyde interpreted for Elder Bloomfield.

It did not take long for the spirit of the gospel to take hold of this Lamanite couple, for it was as a "voice of one crying from the dust." (2 Nephi 33:13.) When Clyde received sufficient assurance that The Church of Jesus Christ of Latter-day Saints is true, he requested to be baptized. This was the second baptism that Elder Bloomfield performed in Toadlena.

Clyde Beyal worked closely with the Bloomfields, helping in the newly organized Sunday School at Toadlena. The Sunday School attendance started with thirteen, but in two months it grew to an astonishing sixty-nine.⁶

When the Bloomfields felt Clyde and Mabel were ready for temple marriage, they helped with the arrangements and escorted the couple to the Salt Lake Temple. It was a joyous little company that made its way to the center of Zion. Their hearts were full as they progressed through the temple ceremony.

When they reached the celestial room, they had to wait until Brother and Sister Beyal's sons were brought to the sealing room for the sealing ceremony. As they sat in the hushed, reverent beauty of the celestial room, they were all deeply impressed. Finally Sister Beyal broke the silence as she spoke to her husband in Navajo. He translated it for the others, "Two weeks ago I had a dream about this room. I saw it just as I see it now. Wall mirrors, chandeliers, and all the beauty, just the same as I see it now, I saw it in my dream."⁷ As Clyde translated his wife's words, there was great

(Continued on page 684)

⁶"Church News," section of *The Deseret News*, "Death Comes to a Lamanite Missionary," March 7, 1959.

⁷Letter from Lucy G. Bloomfield to the author, May 25, 1961.

⁴Lucy G. Bloomfield, *op. cit.*, 1957.

⁵*Idem*.

THE APOSTOLIC TRADITION

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HIPPO

*"It is now generally recognized that the
Apostolic Tradition of St. Hippolytus is the
most illuminating single source of evidence extant
on the inner life and religious polity of the
early Christian Church . . . Hippolytus casts light
on much which is found only in scattered allusions
in other writers of the pre-Nicene period."*

A HEADLESS STATUE, discovered in a cemetery on the outskirts of Rome in 1551, depicted a priest seated and apparently teaching. The figure was that of Hippolytus. Inscriptions on the base of the statue, which is presently in the Lateran Museum, listed some of the titles of the man's works, one of which was given as *The Apostolic Tradition*.

The importance of this find was not realized until after 1842, when the *Philosophoumena*, the other main source of information of Hippolytus, came to light. Published in 1851, this latter writing was mistakenly attributed first to Origen, then to Tertullian and one or two others, before Doellinger offered enough evidence to convince the scholars that Hippolytus was the author. Solving the case of a manuscript in search of an author did much to dispel the mystery surrounding the figure of the saint. He proved to be a contemporary of Callistus,¹ with whom he eventually, but unsuccessfully, disputed the throne of the Roman Church early in the third century AD.² The fact that he had ended his life a schismatic in

us to get a sufficiently exact idea of *The Apostolic Tradition*.⁴ The Reverend Gregory Dix, writing on the authenticity of the text for his 1937 English translation, affirmed that "at least nineteen-twentieths of the treatise may be said to be known with certainty and with accuracy."⁵

Dix estimates that *The Apostolic Tradition* dates from about 215 AD,⁶ although it appears quite possible that a somewhat earlier date could be assigned. At least the work seems likely to have been composed before the *Philosophoumena*, which is not among those titles listed on the base of Hippolytus' statue. Whereas the latter writing pronounces itself most violently against Callistus, who was named bishop of Rome in 217 AD, there is no mention of Callistus in *The Apostolic Tradition*.

"But let us even suppose that the [latter] work does date from the schismatic period. Does that mean that it has lost, either in whole or in part, its documentary value? Not in the least. Let us note first of all that the *Tradition* is not an apocryphal work, as are the *Apostolic Constitutions* or the ancient

LYTUS

turn partially explained why he had fallen into oblivion, and why *The Apostolic Tradition* involved an interesting title in search of a text.

By 1870 a series of canons attributed to Hippolytus led to a mass sifting of Egyptian and Syrian documents, with which the canons bore rather obvious affinities. Conjecture and speculation as to the origin of these documents multiplied until, in 1916, Connelly, a British scholar, demonstrated effectively that the canons and other related documents were all posterior to, and dependent on, the *Aegyptische Kirchenordnung*,³ which was, in reality, Hippolytus' *Apostolic Tradition*. It is doubtless not the original text, and many details remain obscure, but "on the whole we can say that it is henceforth possible for

Church orders. This is a work published by Hippolytus, under his name and at Rome itself. What likelihood is there that Hippolytus has presented as authentic Roman tradition usages that he might be introducing for the first time? The Romans to whom he was writing would not have been taken in, much less his adversaries, who were themselves Roman. Hippolytus himself is a man of tradition."⁷

In this same vein, other authorities write: "Hippolytus . . . has nothing of the innovator about him; he poses as a champion of tradition, and, on the whole, we can admit that the liturgical usage he codifies is traditional usage. . . ."⁸ This admission is a clear vote of confidence in a statement made by Hippolytus toward the close of his work, and in

justification of it. He writes, "for the elders [presbyters] from whom we have received this tradition . . .," and Easton hastens to point out that acceptance of this passage means that the *Tradition* is therefore "more than a source for Roman customs at the beginning of the third century; it may with equal safety be invoked for the practice of thirty or even fifty years earlier."⁹ This would push the practice of the traditions reported by Hippolytus back at least to 165-185 AD.

ONE MIGHT assume, if there were any unity in the church at all at that time, that these traditions represent more than merely local customs. Such an assumption seems safe enough since no less a scholar than Adolph Harnack formulated it. "Here," he said, speaking of *The Apostolic Tradition*, "is the richest source that we in any form possess for our knowledge of the polity of the Roman Church in the oldest time, and this Roman polity may, in many regards, be accepted as the polity held everywhere."¹⁰ Whether or not this polity spread from Rome or to Rome is a question that will be treated later. Suffice it to say here that the traditions set forth by Hippolytus, going back as they do to early third and possibly late second century customs, constitute "the most ancient known ritual for ordinations,"¹¹ and "the most ancient liturgical collection that we possess."¹²

"It is now generally recognized that the *Apostolic Tradition* of St. Hippolytus is the most illuminating single source of evidence extant on the inner life and religious polity of the early Christian Church. . . . Hippolytus casts light on much which is found only in scattered allusions in other writers of the pre-Nicene period."¹³

Some of "the most illuminating evidence" on the "inner life of the early Christian Church" appears in Hippolytus' very brief introduction and conclusion. It is here that he justifies setting down the more than thirty traditions which go to make up this short work. Essentially, he declares himself an adversary of the changes and heresy he sees in the churches about him and deplors the ignorance of the general membership and especially the ministry whom he holds particularly responsible for the drifting condition of the church. Hippolytus apparently recognized that no one, including the bishop of Rome, had any authority to modify in the least anything that Christ and the Apostles had instituted or that the elders before him had passed down in good faith. In the absence of any recognized, central authority, Hippolytus proposes to set down a number of procedures and practices which had been received from the presbyters before

him (36:12), and to which the churches might turn for edification and strength.

On the subject of the clergy Hippolytus deals with the ordination of a bishop (2, 3), a presbyter (8), and a deacon (9). A bishop is to be first elected or chosen by the people over whom he is to preside. Then he is ordained to his office of high priest on a Sunday through the laying on of hands by the other bishops in attendance. One of them acts as voice and improvises a prayer befitting the occasion. Some of his additional duties as a bishop include blessing oil (5), cheese and olives (6), also blessing and passing the Sacrament (4, 24), and confirming members of the church after baptism by immersion (22).

FOR THE ORDINATION of a presbyter, which may be translated either as "elder" or "priest," not other bishops need be present. The bishop of the particular church in question, who is in a governing or presiding position over the quorum of presbyters, lays his hands on the head of the one to be ordained. The other presbyters join him in this act of imposition, but the bishop alone is voice since presbyters can receive the priesthood but have no authority to pass it on. The prayer, again, is to fit the occasion. It may, for example, make mention of God's command to Moses to choose "presbyters"—probably a reference to Exodus 28:1-3—but does not have to follow word for word the model prayer furnished by Hippolytus. The presbyters, aside from assisting the bishop in ordaining other presbyters, are no doubt those primarily intended for instructing new converts (16) and the church in general (33); they can also baptize (21) and break bread (24).

A deacon's ordination is also performed by the laying on of hands, but by the bishop alone. The reason for this, explains Hippolytus, is that a deacon is ordained not only to the priesthood, but to the service of the bishop. It appears likely, although the text is vague here, that deacons are to be voted on by the church before they are set apart. Their duties are, for the most part, temporal: they can break bread, as can presbyters, which they then take to the bishop to bless and pass to the membership (23, 24); and they, along with the subdeacons, are to inform the bishop of those who are ill "that he may, if it pleases him, visit them. Indeed, it is of great comfort to a sick person when the high priest remembers him" (30).

Other callings mentioned by Hippolytus include confessors (10), who, if they have been imprisoned for their beliefs, need no imposition of hands to ordain them deacons or presbyters since each has acquired,

through his prison confession, "the dignity of the priesthood."

WIDOWS are to be recognized as such if the husband has been dead for some time and if sufficient evidence exists that the woman is leading a pure life. A widow may be called on to pray, as may anyone worthy, but she is not ordained a widow since "ordination is for the clergy" (11). Neither is a reader ordained to that calling. It is simply a matter of the bishop passing the book to him (12). Virgins, too, as well as subdeacons and healers, are not set apart by the laying on of hands (13-15).

The membership are expected to offer their first fruits to the bishop (28), to pray upon arising in the morning (31), to attend the various meetings intended for instruction, and, on days when there are no meetings, to spend some time reading something spiritually uplifting (35).

Investigators should normally study for three years. "However, if one is zealous and persevering, let him be judged not according to time but rather to conduct" (17). Baptism is to be held at dawn, children first, then converts. Each person is to be baptized by immersion three times (20, 21). Hippolytus makes it clear, in giving a model prayer for confirmation, that the ordinance of baptism is for the remission of sins. Nothing at all is said, which is quite in line with this whole early period, from the New Testament Church to the time of Hippolytus, of the doctrine of "original sin."¹⁴

None of Hippolytus' model prayers, including those on the Sacrament or for baptism, seem meant to be given word for word. Instead, the emphasis is on free improvisation according to the occasion and to the spirit (10).

Finally, the manual contains some miscellaneous information on fasting (25), and the love-feast or "agape" (26), and makes two recommendations, (a) to the clergy: "let there be no heavy payment for burial in the cemetery" (34), and (b) to the membership generally: "strive to make the sign of the cross on the forehead in time of need, since that is the sign proved to be effective against the devil" (36).

REGARDLESS of how far back into antiquity the scholars estimate Hippolytus' traditions run, not even the most zealous has suggested that they faithfully set forth practices known to, or

tolerated by, the Apostles in their time. Hippolytus himself makes no such claim. Indeed, he appears deliberately vague as to how ancient his traditions are, or how authoritative. The title of his work thus proves to be a misnomer, but not without value for all that. It clearly shows respect for apostolic tradition, not only on the part of Hippolytus, but also that of "the Churches" to whom he addresses himself.

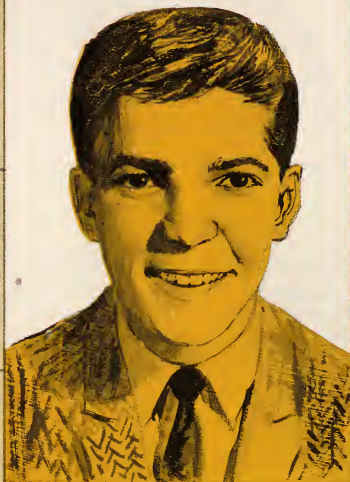
At the same time, his work is conspicuously silent throughout with respect to such supposedly ancient traditions as Roman primacy and Peter's successor. According to the French scholar Cayre, "the *bishops of Rome* declared themselves successors of Saint Peter and insisted on the privileges of that office. This was not only their right, but their duty; they would have been seriously neglecting the obligations of their responsibility had they not done so, and there would have been, in their silence, strong evidence against the reality of their mission."¹⁵

If Roman primacy was a tradition from the beginning why did Hippolytus not include it with his other traditions, not only for its own sake, but to put, as it were, the stamp of apostolic authority on the other sections of his manual? Such a weighty tradition would surely have served as a constant point of reference for each of the other traditions. Again, if Roman primacy were a current tradition of the day, why didn't Hippolytus, who was obviously not averse to endowing his book with all the importance he could give it, inform his readers that what made his traditions so "proper for the Churches" (Introduction) was that they came directly from church headquarters?

With respect to the tradition that the bishops of Rome are Peter's successors, why did not Hippolytus refer to this tradition either to use it or to argue against it? He was not above attacking the Bishop of Rome, either Zephyrinus or Callistus, and, had either declared himself Peter's successor and insisted on the privileges of that office, surely Hippolytus would not have remained silent on such a major issue.

If Rome had had any claim of authority or primacy through Peter it is inconceivable that Hippolytus would have been unaware of it. It is equally inconceivable that Hippolytus would have failed to report that particular tradition, had it existed in his time. In spite of M. Cayre, the evidence in Hippolytus is that no such tradition existed even in Rome before 215 AD.¹⁶ Nor is Hippolytus merely taking Roman custom and authority for granted. The Reverend Dix affirms that "we can safely say that his material comes to him rather than from him. It represents the mind and practice not of St. Hippolytus only but of the whole Catholic Church of the second century. As such it is of" (Continued on page 672)

83%



Next time you're tempted to grumble about the big percentage push, stop and break it down—as your bishop does—in terms of people rather than figures on a sheet.

In Ellen Johanson's Sunday School class there are enrolled twelve students. Each student accounts for 8.3 percent of her total enrolment.

Ellen is a fine teacher and has a consistently high average of 83 percent attendance. Wonderful! Yet Ellen is losing two children. Not two times 8.3 percent, but two *individuals*, two real people whose names are Bob and Edith.

Bob is a shy little boy who probably needs the association of Ellen and the children in her class more than any other student. Edith's parents are divorced. Unless she is reached now, she very probably will go through life with no religious training and consequently no firm foundation of faith with which to face a life already blighted by a broken home.

If it weren't for record keeping, we wouldn't be aware of Bob and Edith, of their problems and their desperate needs. Percentages prove they exist. Now it's up to Ellen to find those children and make every attempt to gather them in.

Last spring a Mormon family from a very small town in southern Utah moved to Salt Lake City. To them the city was a metropolis. Eagerly they came, with high hopes and boundless faith.

But the city bewildered them. They were accustomed to country neighbors who spotted a need for companionship or assistance almost before it was felt. Their bustling city neighbors, not purposely unkind but uncaring, left them strictly alone. Except for the father going off to work each morning, the family was isolated—lost in the worst kind of loneliness, the loneliness of a crowd.

But one ward priesthood member cared particularly about percentages in a proper and useful manner. He and his companion picked up this family within weeks.

"You'll like our ward. We have fine, friendly people," he told the lonely family. "I have children about the ages of yours. We'd be happy to stop by and pick them up for Sunday School next Sunday."

Soon the family was integrated and active, con-

tributing the benefits of their fine talents to others and continuing their growth through church association.

What enormous benefits would have been lost had this family drifted into inactivity and indifference.

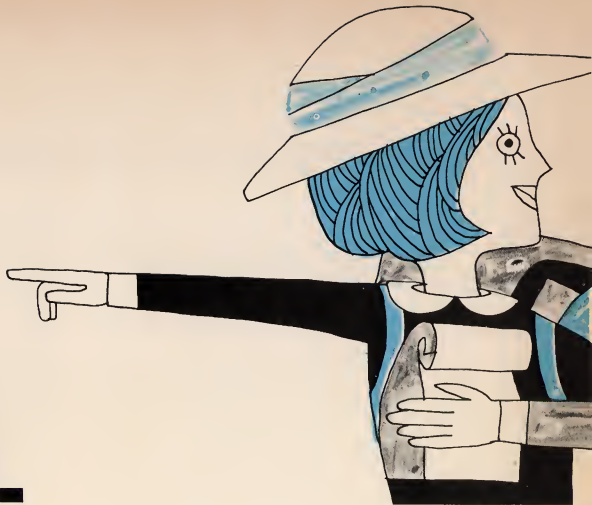
There lies the golden virtue of seeking for high percentages. The bishop or the stake president is not attempting to make a glorious personal record to impress either the neighboring ward or stake or to impress the church authorities. These men are concerned with *people*. And percentages, wisely and honestly used, are the one way they have of being *sure* that no individual is missed.

In the beautiful story of the Good Shepherd, remember that the shepherd left the ninety and nine to go after the one lamb that was lost. How else would he have known about the lost one if he hadn't counted his flock?

People *are* too vital to be statistics. Statistics, however, wisely and properly used, represent individuals—Bob, Edith, and all the rest.

PEOPLE ARE TOO VITAL TO BE STATISTICS

BY NORA EDDINGTON



SURVIVAL

BY DOROTHY PERLMAN

Each time I have read about a man or woman who survived a day, a week, or a month, on a mountain-side, in the desert, or on the ocean, I've wondered if under comparable circumstances I could survive.

On Thursday, May 16, 1963, I had the chance to find out!

With thirty-two other women I participated in "voluntary" survival: a three-mile mountain hike with packs on our backs and an overnight camp-out. This was part of a Campercraft program sponsored by the Glendale Stake of The Church of Jesus Christ of Latter-day Saints, of which my friend Shirley is a member.

Except for the three program leaders (Connie Allred, Dawne Thomsen, and Glenna McCown) and three or four others, none of us had done more walking than was required for our daily household or business activities. Our ages ranged from twenty-five to fifty.

On Monday, three days before, we met at a neighborhood park and "trained" intensively for six hours. Our "training" included talks and demonstrations on what to wear, how to pack, how to administer first aid, how to tie knots, how to build a fire, what to do if lost . . . how to survive! We hiked two miles, observed nature, and learned to identify and avoid poison oak.

Before we disbanded, our program leaders admonished us to study the Boy Scout *Manual* and Red Cross *First Aid Book*. We had to pass tests

before we could qualify as Campercrafters!

Thursday: survival day. Starting point: Cooper Canyon, one and a half miles from Angeles Crest Highway, Los Angeles County, California. Elevation: 6,300 feet. Weather: clear. Sun: hot.

We divided into six groups, each with a leader. My group consisted of Shirley, Eva May, Barbara, Jessie, and me. Instinctively and unanimously, we chose Jessie for our leader. Jessie had the stamp of compassion on her face.

Driving up to Cooper Canyon we quizzed each other on first aid, practised tying knots, compared notes on our packs. Eva May had the heaviest pack. She'd taken her brother's geology books! Barbara's was the lightest. She'd once suffered heat prostration and knew she had to be careful.

Shirley and I had weighed our packs, limiting them to a modest twenty-six pounds each!

I wore ski underwear under my khaki riding breeches and long-sleeved black turtleneck tee shirt. From my belt hung a hatchet, a first-aid kit, a coil of rope, and a pocketknife. Slung around my neck was a Boy Scout canteen. My orange leather boots I'd worn only once before on the training hike; but I'd reinforced my feet with two layers of Band-Aids at the heels and two pairs of socks. The red cowboy kerchief tied around my white sailor cap I figured could be used for a triangular bandage if necessary. When we unloaded at Cooper Canyon I observed



that the other hikers were all reasonable facsimiles of me.

Then it began.

First, a wide, pine-scented path where four of us walked abreast. My pack felt comfortable. I walked springy and sure. I envisioned nothing more than a repetition of Monday's hike.

The path narrowed. Now we walked two abreast. The trail narrowed to single file. The sun burned hot.

"Veer sharp right!" yelled Dawne from the head of the line.

"Sharp right" didn't look to me like much more than space! Space, leaning against shale, rocks, and brush!

By this time I was bent forward, arms hanging loose. When I dared raise my eyes to look ahead at the winding, switchback trail, I saw other figures strung along the side of the mountain.

I managed a glimpse at my wristwatch. It was one-thirty. We'd been on the trail an hour and a half! This couldn't last much longer, I thought, as I planted one boot in front of the other, carefully balancing my weight so as not to loosen any shale.

The trail steepened. I thought wistfully of my lovely all-electric house and cool tree-shaded patio. Could I turn back?

Turn back! I was so precariously balanced that even the *thought* of turning unnerved me! My heart throbbed. My left shoulder ached. My head swirled with trail-rumors of heat exhaustion, sunstroke,

heart attacks.

From the hazy rear I heard Connie's cheerful, "It's not much farther."

An idea flickered in my fuzzy brain. Why not take off my pack and come back for it later? By the time I reached the next tiny plateau, the idea flamed! I peeled off my pack and flung it behind a tree! I floated up the trail.

At the next switchback I glanced casually back at the line of burdened hikers. I gasped. Connie, frail Connie half my size, was carrying my pack.

I wanted to go back and take it from her, but I couldn't. There wasn't enough room on the trail for me to get down to her. I knew then that we had farther to go than Connie had dared say when she answered anxious queries with her breezy "Not much farther." That's why she'd picked up my pack! It would be too far for me to come back.

I pressed against a tree so hikers could pass. Connie finally reached me.

"Are you all right?" she asked anxiously.

I nodded. I couldn't speak. I was ashamed for what I had done. She helped me on with my pack. "Are you *sure* you're all right?"

I nodded again and managed a smile.

I determined from then on I would not falter. I visualized myself placing one boot in front of the other until doomsday.

By now the party of thirty-three had subdivided into clusters of three and (Continued on page 670)

Suggestions for the Beginning Teacher

BY F. LEGRANDE MAGLEBY



I recently asked an eighteen-year-old beginning teacher how he was getting along with his students.

He answered with enthusiasm, "I thoroughly enjoy my assignment. The lessons are very interesting and provide the wonderful opportunity of learning important truths about the gospel."

He looked somewhat disheartened when he added, "But sometimes I get discouraged. Occasionally three or four of the students will do things to distract the attention of the entire class from the subject under discussion. I don't know what to do about it. How would you like to visit us and give me a few suggestions?"

The young man was enthusiastic, intelligent, a good speaker, well read in his religion, and he thoroughly studied the lessons. He was idealistic and prayerful. What more did he need? What suggestions could I make that would help him to retain his enthusiasm and to improve class discipline?

Perhaps the following account of my investigation and conclusions will help others who are concerned with the exciting and challenging job of teaching.

I visited the class. The eleven boys, ages eight and nine, were bright and alert looking with well scrubbed faces, clean shirts, and Sunday pants. The one little girl, with neatly braided hair and a blue ribbon to match her eyes, was shy, intelligent, and attentive. She obviously wanted to please everyone and to learn whatever she could. Each boy appeared to be concerned with becoming the center of attention, for at least a few moments, before the class period was over. They used ingenious and varied methods, but a chubby little youngster with laughing brown eyes and a mischievous smile was the most successful. His five-second show never failed. When all was quiet, he would fold his eyelids into a deformed appearance with quick movements of his fingers, then grin at the class with the demeanor of a professional actor playing the part of a monster. He accepted the giggles of the students and the reprimands of the teacher with a smile of appreciation for their recognition and always promised never to do it again.

Most of the children seemed to delight in constantly moving their hands, elbows, and feet. Considerable time was spent by some of them noisily re-adjusting their chairs to positions which were never quite satisfactory. Several of the boys seemed to delight in occasionally pounding on the knees or arms of a neighbor. However, there was evidence that the children heard and understood the lesson; for example, two of the boys who had given the impression that their primary interests were counting the automobiles moving down the busy street and grabbing the largest share of a handful of elastics which ap-

peared suddenly from "nowhere" repeated the exact words used by the instructor when answering questions at the end of the lesson period.

But why must they continually wiggle and move and appear to be interested in many things at the same time? Let us examine a little more closely some of the interests, motivations, and goals of the nine-year-old.

Characteristics of the Nine-Year-Old

Bruce and Douglas, two members of the class, have demonstrated the tremendous energy, the free-flowing imagination, and the intense interest which must be redirected and controlled if discipline is to be maintained. As I observed them at play last summer, they seemed to be continually in the process of winning imaginary battles in the heart of enemy territory. Six-guns, which seldom ran short of ammunition, were constant companions. Their rifles, army hats, canteen belts, rubber hunting knives, and old gas masks only slightly impeded their rapid maneuvering around house corners, through choice rosebushes, and across the rough terrain of the apple orchard. Their foxhole in Mr. Peterson's back yard was the object of many hours of arduous labor. A secret hut, in the attic of the garage, was a haven for battle planning. A discarded garden hose served as a telephone for the transmission of secret messages. When the temperature topped 100 degrees, they removed shirts and shoes, but seldom diminished their vigorous search for new adventure.

The nine-year-old gives the impression that his most valuable possession is time, and he doesn't want to waste a second of it. This may explain his desire to keep moving and to be interested in two or three things at once. There is a storm of protest if play is interrupted by a call to the dinner table fifteen seconds too soon, and as long as the light of day remains, a decision must be made among shooting another enemy, riding like the wind on a bicycle, watching the tractor dig a little deeper into the basement down the street, or helping the neighbor prepare the movie machine for the ward show. His heart is broken for a moment when he loses a small fish caught in the pond at Fairmont Park, but he reaches a high peak of excitement and concern when his favorite cat has kittens! And when day is done, his imagination demands one last adventure through a good-night story. It must be full of humor and excitement and should always have a pleasant ending. His last thoughts are to set the alarm to avoid sleeping in, and to remind his father about the promise to come home early and help with the chemistry experi-

ment or to begin working on the model plane.

Effective Teaching Methods

How does the new teacher capture the energy and the imagination of these live-wire students? He should strive to obtain their spontaneous attention. They don't like a long lecture about philosophical concepts and ideals but become immediately interested if these concepts are presented as common experiences and goals of everyday living. This may be accomplished by helping the students vicariously to encounter the problems and to feel the hopes and fears and the basic motivations of the characters in the lessons.

When one is teaching the value of obedience to the first and second commandments of God, through relating the parable of the Good Samaritan, it may be well to have one of the students stand before the class and pretend he is the merchant. As the other characters and the developments in the parable are dramatically described as if they were actually taking place at the time the lesson is given, the clean and well-dressed nine-year-old boy in the imagination of the students will assume the appearance of the merchant with torn clothing, a cut face, and bruised body. And as his need for medical care and a place to sleep is realized, the children will begin to feel, to understand, and to appreciate the motivations of the Good Samaritan. They will develop the sincere feeling that a practical and worthwhile method of demonstrating true love for God is by serving a neighbor in time of need.

Stories with a Message

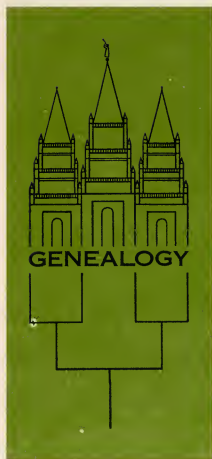
The teacher may fill in a few details and use the following examples of action stories to maintain class discipline while teaching the principles of good living:

1. Three boys disobey their parents and crawl into a cave a few blocks from their home. Part of the roof falls in, and one of the boys is nearly covered with wet sand. Emergency operations help to maintain sufficient air until a neighbor arrives. The boys learn, the hard way, the importance of listening to the warnings of responsible adults.

2. Three scientists ascend to 80,000 feet in their aluminum air-tight compartment fastened to a giant balloon. Cameras work perfectly while they take pictures of the earth far below, proving that the world is round. Unencumbered by atmosphere, they observe the brilliance of the stars and the great expanse of the universe. They experience a strange but glorious feeling of

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Amazing Accomplishment



Book of Remembrance

of a Twelve-Year-Old Genealogist

In the Church today we have a generation of young people whose abilities and qualifications are sometimes underestimated. How thrilling it is to see the eager interest and tremendous capacity they have for genealogical research and the compiling of records of their ancestors.

Years of experience in youth classes of genealogy in Mesa, Arizona, have convinced the teachers that the best time to begin to train future genealogists is when the children are between ten and twelve.

There were 577 students registered for credit courses on campus in genealogy during the spring semester at Brigham Young University. Many had received no previous training in record keeping and research. How much better prepared they would have been for their college courses in genealogy had they been taught the fundamentals in their pre-teen-age years.

There is no question of the favorable response by young people when they are given a proper introduction to genealogical activities. Once actively interested, they accomplish results that are astounding.

Confirming this is a letter from John Laurie Whitfield, genealogical chairman of the Southern States Mission and an Air National Guard technician in Savannah, Georgia. He tells of the genealogical success of twelve-year-old Carolyn Black, of the Savannah Second Branch of the Southern States Mission:

"Carolyn Black started on her Book of Remembrance when she was nine years old. She copied by herself everything her mother had accomplished and then, with her mother's help, started to go further back on her lines. She has some lines back to the sixteenth century, with a record of 4,000 names and 524 complete family group sheets. At this writing she has 75 family group sheets ready to present for processing. This is more than the whole Southern States Mission submitted last year.

"This has been an inspiration to me and to the members of the Savannah Second Branch. I believe that the work of this girl would be an inspiration to

all the members of the Church, and especially the younger members.

"Our genealogical work is moving forward now at an ever-increasing pace, and I foresee tremendous growth in the next few months."

Chairman Whitfield enclosed with his letter an article on Carolyn Black that appeared in the *Savannah Morning News* on May 12, 1964. Beneath a picture showing her working on her records, with a Book of Remembrance by her side, is the title, "12-Year-Old Traces Kinfolk Back Four Centuries." Here are a few excerpts from the article:

"Carolyn, daughter of Mr. and Mrs. Troy C. Black of 1304 E. Duffy St., has compiled a genealogy of her ancestors, dating back to the 16th century.

"An A-student at Chatham Junior High School, she became interested in genealogy, she says, because it was her mother's hobby. She started three years ago and now has outdistanced her mother's compilation by almost two to one.

"To accumulate the 4,000 names, she has corresponded with courthouses, libraries, and other sources throughout the world. Sometimes she has found dead ends—'sometimes even black sheep'—in the family tree.

"She has traced her ancestors back to England and Wales and through their migration through the Carolinas to Georgia. Most of her ancestors, Carolyn has found, were craftsmen, agrarians, sometimes lawyers, and sometimes Carolina assemblymen. . . .

"Her chief source of information has been the Georgia Historical Society. Often tucked away in statistics in old deeds, wills, and death certificates have been suggestions of real tragedies, sometimes when large families succumbed—perhaps from some plague—almost simultaneously.

"From the knowledge she has picked up in methods of research and the interest she has derived from her hobby, Carolyn said she might someday consider becoming a professional genealogist. Already she's worked 2,500 hours in research."

What about your other

BY NEIL J. FLINDERS

INSTRUCTOR, OGDEN INSTITUTE OF RELIGION

Any teacher who recognizes that it takes more than the title to teach also realizes that preparation precedes successful presentation. Time and effort must be allotted and expended on the manual; on supplementary materials; on reflection of personal experiences; on the personality, needs, and experiences of class members; on sequence; on involvement techniques; and so forth. Yes, the conscientious teacher does these many things and perhaps more. But what about the other preparation?

Every teacher who stands before a class must make two preparations. The first, as indicated above, pertains to the course material—the subject matter and its transmission to specific students. Most teachers are poignantly aware of this responsibility—this preparation and its adequacy or inadequacy. But there is another preparation that transcends and envelops the immediacy of course work and class membership. It is the philosophy of life that the teacher emanates as an educator. This is the preparation that began in the cradle—no, even before that. It is this preparation that imbues the lesson of the day with a glow of success or the colorless blur of failure.

Now, admittedly, everyone has a philosophy of life—patterns or ways of behaving in the light of past experiences. But this is not enough. To teach effectively one must be able to transpose this way of life into a philosophy of education that can be projected and, in turn, be felt by others. Therefore, if one's goal is the acquisition of excellence in teaching, it becomes a requirement to seek consciously answers to three questions: (1) As a teacher, why do I think the way I think? (2) As a teacher, why do I feel the way I feel? (3) As a teacher, why do I do the things I do?

The obvious in life often affects us the most. But, paradoxically, the obvious is often obscure. Perhaps the failure of many teachers to pay due attention to this other preparation is an example of how man is so often ignorant of the obvious—not wilfully ignorant, but ignorant by default.

Most people are deadline conscious. They fulfill responsibility according to deadlines that are imposed—always doing those things first which must be done by a certain time. In this way quality is subjected to quantity and time often distorts true priority. Consequently, the pressures created by the classroom to deal with students and lesson materials on a day-to-day or week-to-week basis veils the tremendous importance of this other preparation. There are few if any deadlines associated with self-organization and analysis in most educational programs. Therefore, these aspects of growth are very easy to neglect. Further, the pressures of the classroom encourage the teacher to become preoccupied with the immediate task of meeting students and delivering the lesson.

The tragedy of this situation lies in the fact that success in teaching is very shallow where this other preparation is inadequate. In fact, a teacher with excellent academic training, clever techniques, and flawless presentation may well become as “sounding brass.” Rhetorically he may roll on and on, but his true value, his lasting influence on character education, will be meager indeed.

A fundamental task of the teacher, then, is to draw out of obscurity this additional responsibility of preparation; to place it firmly in the light of consciousness and reckon with it from week to week just as one reckons with subject material and methodology; for it is this cumulative preparation that generates the teacher's greatest powers—the powers of attentive communication, consistent discipline, inspiration, vision, acceptance, creative attention, and others.

preparation?

The problem, however, is mastering the effort, desire, and direction necessary to extend one's inherent philosophy of life to the point where it will manifest itself in the form of a productive philosophy of education. This is not an easy task, and it cannot be accomplished by ignoring effective classroom technique, familiarity with subject matter, and other practical aspects of teaching.

It would be presumptuous to propose that the solution of this problem could be committed to and communicated through the written word, even if the writer possessed a clear-cut solution—which he does not. Here, as in so many other realms of life, the process cannot be specified in detail. Hence, it cannot be transmitted by a prescription, since no prescription for it exists. Like the skills of artisans that are passed on from master to apprentice, success in this instance will come only through individual efforts of repetitious practice.

But what must be practised? How can something so abstract be dealt with? These are justifiable questions with less than satisfactory answers. There are, however, directional suggestions and perhaps these will lead to some personal insights of immeasurable value if those who read them will adequately discuss them with their friends. Consider the following:

First, one needs to feel the past and to feel the future if there is to be a dynamic and effective projection into the present. The personality which projects itself best is the personality that is most acutely aware of and in tune with life. A person with such a personality possesses a vitality that influences all with whom he comes in contact. To live in a rut is to quell this power and foster a stagnation that is depressing rather than invigorating to students. Like any good reporter, a teacher must be in touch with the world if he expects to interpret it to others. There is a certain wholeness, a balance that must be

sought after. Narrowness is not and never has been conducive to effective human relations.

Second, it is necessary for a person, a teacher, to give himself attention in the form of self-evaluation or introspection. One must be familiar with the world within as well as with the world without if confidence is to be achieved. A continuous personal inventory of this type is a necessity for those who would be teachers in more than title. To know thyself is the first step towards knowing others, and this is the pathway that leads to love and life eternal. One must become so familiar with himself that he will cease to let anonymous circumstances dictate the direction of his development and will begin to exercise the powers within himself to purposefully and consciously create the circumstances of his life. This power of personal navigation is one of the fruits of self-evaluation.

Third, the teacher must be an avid student of human behavior. The attribute of empathy that is within oneself must be cultivated. A significant degree of sensitivity is essential in understanding and communicating with others. It is in fact a most vital element in the process of communication. And teaching is primarily communication. Telling is one thing, but being heard in idea as well as in sound is quite another.

Fourth, as a religious educator, the teacher must seek to achieve a companionship with the functions of life that will strengthen his faith in the value of existence. Such a companionship with life is the derivative of adequate knowledge properly integrated with experience. This means that one must repeatedly encounter the unknown and adapt to it in a healthy, successful manner. Without this foundation in himself, it is impossible for the teacher to become a pillar for his students to lean upon as they struggle with the conflicts of growth and development. This discovery of the unknown always constitutes a danger to the status quo. But a continual probing of this shore of wonder, though fraught with some dangers, is an integral part of progression.

In conclusion it should be recognized that this other preparation demands more time and more consistent effort than the weekly or daily lesson. It also demands a seeking for and submission to powers beyond the self.

"And the Spirit shall be given unto you *by the prayer of faith*; and if ye receive not the Spirit ye shall not teach." (D&C 42:14. Italics added.)

When one is seeking the answers, he is on the right road. Success lies in this direction. In antithesis to this, there is a warning: When one has found all the answers, he is nigh unto failure.

Anything Short of Your Full Potential Isn't Good Enough

(Continued from page 643)

the perplexing and demanding problems of our day, we are not placing emphasis where it is most needed, in the field of moral uprightness and chastity of lives. Here is a great challenge to the MIA. Perhaps we need a new personal vision, a new approach, a field of teaching with a positive application for the values and the joys of a clean, moral, and upright life. The auxiliaries do not replace home responsibility or the bishop or home teachers in these important matters, but working with youth can be most helpful and encouraging to them. With an understanding of gospel truths, principles, standards, and ideals youth should early and firmly make up their minds concerning the course they will follow when faced with temptation and the urge to sin or do any wrong or unjust act. Encourage them, with understanding, to build the strength, will, and courage necessary to resist all temptations to do evil and to keep themselves free from sin with its sorrows and heartaches.

MIA has an excellent, simplified, and compelling program. Without loss of purpose or objectives it could plan to do fewer things better and not get lost in the process of carrying out the full program regardless of the size of the branch, ward, or unit. With too much activity young people are often physically run down and develop mental fatigue causing emotional disturbances which may partially account for the present moral decline among them. Is MIA exerting the proper influence upon youth by placing emphasis upon moral standards in such a positive way that youth will be motivated to live according to church standards and ideals? You should be encouraged to put on the whole armor of righteousness as a protection against those of evil mind and intent and thus keep virtue enthroned on its high pedestal as a desirable character attribute and quality. Young people who come under MIA supervision are blessed with knowledge of their sacred trust to protect virtue, develop proper attitudes, restraints, and self-control in all relationships with the opposite sex, and

not to deviate from the accepted church pattern of the clean, moral, and wholesome life.

It seems in the church-prepared lessons the subject of chastity has been somewhat neglected. We should vitalize the gospel with all of its truths and principles into the lives of youth and motivate them to keep their lives clean and pure before the Lord.

The MIA has a great challenge in the field of youth guidance to counsel and direct young people into true patterns of moral behavior and righteousness that will assure them and their posterity the full measure of blessings offered by the gospel of our Lord. The hearts and minds of all of us in MIA must bend to this great challenge. We do have a problem. Therefore, we must recognize that the ways of the world with its moral laxities are creeping in among our choice young people. Without condemning, we must reach out in love and understanding with a program which will guide them always in the true ways of the Lord.

If youth are so unfortunate as to sin and transgress the moral code, they must not give up and surrender to their mistakes. The Lord has promised forgiveness to those who truly repent of their sins with all their hearts. Therefore, teach youth that in the gospel of our Lord are two glorious principles, namely, repentance and forgiveness. There is hope and peace of soul for the truly repentant.

The MIA program is planned to give opportunity to develop the native endowments and talents of youth. What a marvelous blessing if all young people can be encouraged, yes, persuaded, to cultivate the gifts and talents God has bestowed upon them by the spirit in all cultural, intellectual, and spiritual fields of activity. These opportunities for enrichment of life are provided for them in MIA. If all understood the profound spiritual significance of the parable of the talents given by our Lord, they would know that regardless of whether few or many gifts are given the Lord expects us to use them wisely. In so doing we may gain other talents, and thus by constant achievement, perfection of the soul can be ultimately realized.

Jesus did not differentiate between the man with five talents and the man with only one. He expected

the man with the one talent to account for its use the same as he did the men who had received two and five talents each.

The Prophet Joseph Smith declared, "God judges men according to the use they make of the light which he gives them." How easy it is for those of limited endowments to develop an inferiority complex and refrain from activity and service because of fear of men. Jesus, in his parable, emphasized that weakness when he quoted the man with the one talent as saying, "And I was afraid, and went and hid thy talent in the earth: lo, there thou hast that is thine." (Matt. 25:25.)

The Lord in our day has warned: "But with some I am not well pleased for they will not open their mouths, but they hide the talent which I have given unto them, because of the fear of man. Wo unto such, for mine anger is kindled against them."

"And it shall come to pass, if they are not more faithful unto me, it shall be taken away, even that which they have." (D&C 60:2-3.)

"... Wherefore, I give unto them a commandment, thus: Thou shalt not idle away thy time, neither shalt thou bury thy talent that it may not be known." (*Ibid.*, 60:13.)

When talents are developed through wise use, our capacities expand, and our abilities increase to acquire other choice gifts of the spirit. With these perfected attainments our lives become more fruitful, joyful, and happy. MIA meets this challenge by furnishing opportunities for expression and worthy activity under trained, faithful, devoted leaders and teachers.

We should always remember that the souls of the children of God are precious. It is the responsibility of all MIA workers to search out every potential member, neglecting none, for the purpose of bringing or keeping him in the fold of the Lord. My brothers and sisters, write this responsibility indelibly upon the tablets of your hearts as you labor with these sacred charges, the children of God. Always make yourselves available when a boy or girl needs you. Do not be guilty of losing any boy or girl, young man or young woman, whom you are personally responsible for. Represented as you are on the bishop's council with the help of the new Priesthood Home

Teaching Program, there is no excuse for nonenlisted members. Study and use this priesthood plan for the assistance you may require to activate potential MIA members.

Set a good example in your personal lives, and with confidence say to those whom you serve, "Come follow me and do the things which you see me do."

Be orthodox in programing and

teaching. MIA leaders cannot afford to go off on program and activity tangents, nor teachers to give their personal views and ideas which are not in harmony with the revealed truths of God. Our responsibility is to build faith and testimony into the hearts and minds of all we serve. The teachings of the Master as contained in the gospel plan and the commandments and revelations

given to holy prophets of God cannot be improved upon. Your responsibility in the teaching and direction of youth is to keep vividly before them the eternal values represented in all that pertains to the gospel of our Lord with its ideals, standards, and everlasting principles.

The world we live in has entered into a new era of its history. This is the so-called atomic age. Science and technology seem to predominate. Almost everything connected with life's activities has changed and is tremendously speeded up. Unusual and tremendous demands, never known before, are required of us. More and more is expected in less time than formerly. Therefore, ever-increasing efficiency is demanded. The Church is a part of this fast-moving world. Its work also must be stepped up to meet the challenge of our time. The membership of the Church and the honest in heart everywhere are yet to be saved.

With all that is happening today in fulfillment of prophecy, it isn't difficult to understand that these are the last days of God's providence to man. The speed of God's work as it marches forward today is evidenced by the eagerness with which tens of thousands of sincere people are listening to and accepting the message of the restored gospel. This substantiates the lateness of time to prepare ourselves and the world for the glorious second coming of our Lord. Increasing numbers of divinely called messengers to proclaim the truths of the gospel are vital to the success of God's purposes and work. Already the demand for such messengers far exceeds the number who are called to missionary service. Truly, the fields of the Lord are white for the harvest with too few harvesters engaged in this important and wonderful soul-saving assignment. Therefore, another charge to the MIA is to inspire young men, and young women, where possible, to develop through activity a desire to fulfil honorable church missions. This is truly a great day for the Church, for the opportunities to teach the gospel were never greater than now. The Lord is freely opening doors for proselyting work. It would be a mistake, knowing the great destiny of the Church, if we did not walk through those open doors and teach the glorious truths



"REACH . . . TO THE INVISIBLE WORLD"

RICHARD L. EVANS

There is much said at this season for those who are moving into serious and permanent pursuits. As we look to what is to be valued, to what is to be attained, to what is to be cherished, it is well to remember that there must be balance. In the urgent quest for material attainment there should be nurturing of mind and spirit, and of the human heart, and of morals and manners and essential qualities of character. "Do not be satisfied merely with the visible world," said Edward S. Martin. "The things of which your senses alone make you aware are not enough. You may satisfy all your senses and still not be satisfied. . . . Reach out to . . . the invisible world . . . to your character, to your better understanding of life. . . . Go out on a clear night and look at the sky. It is as though an ant came out of an ant hill and climbed a tree and looked around. When you . . . see the stars, you get some idea of the real size and variety of things. . . . The visible world is important to you while you are in it and a part of it. . . . You have to work with tangible, finite things . . . but . . . after one has considered all the improvements . . . all the increases of knowledge . . . what is the main resulting conclusion? . . . that the important thing of all is man. . . . The great thing is to live. . . . Some of our predecessors in human life knew a surprising amount about living . . . but for one reason or another . . . their civilizations pretty well perished with them. . . . The great difficulty man has found has been in being good. . . . The great reason usually given and accepted why civilizations did not last better is that human creatures never learned the great lesson of deportment completely enough to endure prosperity. . . . If we can learn to be good there is a fair chance that civilization will be permanent. If we cannot . . . it will break down under us."¹ With all the knowledge, with all the improvements and progress, there still has not been found a better set of standards, a better code of conduct than that given by the Master of mankind some twenty centuries since. Knowledge, talents, tools, and techniques could make of this world a heaven on earth, if balanced with morals and manners, and things of the spirit, and essential qualities of character. So this to the young moving into life: There must be balance. And along with all else, be a human, compassionate, honorable, a moral and responsible person. "You may satisfy all your senses and still not be satisfied. . . ."¹

¹Edward S. Martin, *Commencement Reflections*, Harper's Monthly Magazine, July 1924.

"The Spoken Word" from Temple Square, presented over KSL and the Columbia Broadcasting System, June 7, 1964. Copyright 1964.

of the restored gospel to all who are honest in heart and willing to listen.

Graduating trained young missionaries back into the ranks of the Church adds strength in all departments of church service, unquestionably building the kingdom of God in the eyes of the people and making it a tremendous power for good and righteousness in the affairs of men throughout the world.

Ideal courtship with avowed temple marriage should be the goal and standard of Latter-day Saint youth. Young people who sacrifice virtue or who marry out of the temple or out of the Church oftentimes lose present and future church privileges, yet in their own hearts may feel that they are not forsaking opportunities for everlasting blessings. However, their disregard or failure to comply with gospel teachings and the counsel of the Lord's servants often leads to inactivity, loss of testimony, and sacrifice of blessings promised to those who will walk in the straight and narrow paths of the Lord. Salvation and exaltation can come only from full obedience to gospel principles, truths, and ordinances, and a willingness to give one's life in devoted service to our Lord. Young people of the Church must be helped to realize that a clean mind and body make for happiness now. They don't need to wait for future years to reap all the dividends of a clean life. Also teach youth what constitutes a true Latter-day Saint home. Encourage them to prepare for parenthood and to understand their responsibilities to their children as directed by the Lord in the revelations.

Organize, plan, and administer the MIA program in such a manner that every MIA worker will be most efficient and faithful in the performance of everything pertaining to his or her assignments. Finally, help youth by your good teaching, worthy example, wise guidance, activity participation, and service, build strong faith and testimonies to achieve the ideal and everlastingly rewarding, happy life.

I know, brothers and sisters, there are many challenges to the MIA in this presentation, and I present them sincerely. As I travel about the Church, I am impressed by the need of this great organization to carry out many if not all of the suggestions which I have made. I recognize that you are doing a good job in

MIA and that you are spiritually enthusiastic. You recognize the importance of your callings or you would not be assembled in this gathering of MIA leaders and teachers and other officers today. This program has tremendous potential, and anything short of our best in this work is not good enough. We should measure up to our potential, our capacities, our abilities. This is a great day of service to those who are called in the program of our

Lord. I know we are on the right track. I know we have the right program. I am grateful for these dedicated general board members who do so much in the interest of you and youth. I pray humbly that God's blessings shall always attend you, that you will remain on the job, be effective in your work, and find the joy and happiness that can come to the soul who does his or her work well. This I humbly pray in the name of Jesus Christ. Amen.



KNOWLEDGE . . . CHARACTER . . . RESPONSIBILITY . . .

RICHARD L. EVANS

We would recall some words that are especially suited to a season when students are leaving school and coming into careers. In the *Stability of Truth*, David Starr Jordan said: "Precepts of virtue are useless unless they can be built into life. . . . The essence of character-building lies in action. . . . The habit of finding out the best thing to do next, and then doing it, is the basis of character. . . . Wisdom . . . is knowing what is best to do next. Virtue is doing it. Doing right becomes a habit, if it is pursued long enough. It becomes a 'second nature'. . . . Learning to know what is right and why it is right, [and] doing it . . . is the basis of character. . . . The moral character is based on knowing the best, choosing the best, and doing the best. . . . It is the clinching of good purposes with good actions that makes the man."¹ These words bring to mind a statement from an unknown source which says, "A man is not paid for having brains but for using them."² Students are not paid for learning but for using their learning. They are not paid merely for knowing principles, but for living and preserving principles. And along with the ability to learn, there must be a willingness to take responsibility, not holding back, not ignoring any obligation, not permitting any indifference to duty. Recently a deeply disappointed person was heard to say: "No one does what he says he will do. I can't find anyone to follow through, to take real responsibility." This couldn't be literally true. If it were, the world wouldn't run. But it is too often true. There is nothing within reason that a young person cannot have, cannot achieve, if he is willing to prepare, willing to learn, willing to work, willing to take real responsibility, willing to follow through. But it can't be done with shoddiness or shortcuts, or by casual or carefree convenience. Knowledge, learning, work, accepting real responsibility, character, and trustworthy conduct—with these there is as much opportunity as ever there was, indeed, much more. And to you who are moving into the work of life—with these there can be a bright future for you, but it requires these qualities of mind and morals, these qualities of conduct and character. "The future," said Emerson, "belongs to those who prepare for it"³—and who work for it, and live for it.

¹David Starr Jordan, *Stability of Truth: "Reality and Education."*

²Author unknown.

³Attributed to Emerson by Charles B. Shuman in an address to the American Farm Bureau Federation 1960.

"The Spoken Word" from Temple Square, presented over KSL and the Columbia Broadcasting System, May 24, 1964. Copyright 1964.



Put an arm around a young man's shoulder

*Business and industry are helping
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If you've sent any sons or daughters to college lately, you are no stranger to the rising costs of education. Tuition rates have increased as much as 300 per cent since 1950.

Are the schools making ends meet? Hardly. At most colleges and universities, the tuition you pay covers *less than half* the cost of your child's education. Someone has to provide the remainder.

America's corporations are contributing in many ways. Standard will provide nearly \$1½ million

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It's simply a way of putting an arm around the shoulders of promising young men and women. And helping to answer the plea:

"Give us more trained minds to serve the nation."

STANDARD OIL COMPANY OF CALIFORNIA



Suggestions for the Beginning Teacher

(Continued from page 657)

peace, undisturbed by the problems of everyday living. In a somewhat detached manner they wonder why men, who are all brothers, should create such trouble for one another by their selfishness, inhumanity, and failure to obey the laws of God. Soon the balloon begins to descend. During the landing, several miles from their launching site, the gondola is rapidly bumped over the ground as the nearly deflated balloon becomes a giant sail, catching the air from a stiff breeze. Rescue involves radio communication with their ambulance driver and a brave and exciting chase over the hot desert. Their experience proves that co-operation, mutual trust in one another, and quick thinking are realistic assets in time of emergency.

3. In 1849 Lorenzo Snow (who later became President of the Church at age 84) was living with his wife and family at Salt Lake City. When asked to serve as a missionary in Italy, he gladly consents, and prays he will fulfil his mission and safely return to his family. He joins a group of about thirty others who plan to travel across the plains toward Missouri. In Indian country their worst fears are realized when about 200 warriors approach on their mustangs at great speed. They are painted and armed for war and appear determined to annihilate the entire party. When they come within shooting range, they stop suddenly. After a short council of war, and for reasons unknown to the pioneers, the Indians turn their horses and slowly retreat across the desert. Lorenzo Snow feels certain that his prayers have been answered and that it is God's will that he complete his mission and return to Utah.

Teacher-Student Relationships

Discipline in the classroom becomes simpler when the teacher has a close personal relationship with each student, and when the relationship is based upon mutual respect, understanding, and affection.

However, sometimes much may be lost if a teacher relaxes his rules of discipline in order to win approval. The students have almost uncanny ability to judge the standards of discipline the teacher feels must be enforced, and they will often conform to these standards if they are firm, after testing them out once or

twice to determine the extent and reality of their limits.

A teacher is sometimes able to motivate the development of fine relationships through close association with his students outside the classroom. A discussion in the hall before class or while walking home with some of the students is a con-



MARRIAGE — AND HONESTY BEFORE AND AFTER . . .

RICHARD L. EVANS

"Character," said Josiah Holland, "must stand behind and back up everything. . . ."¹ As this applies to marriage, there must be honesty before as well as after: "Before two persons enter into a business partnership there is a frank [statement] of their . . . assets and liabilities," wrote a magistrate who had observed the problems of many partnerships. "Contrast this to the usual preliminaries to that most important of all partnerships — marriage. . . . [Often] there is . . . a glossing over of the liabilities . . . the failings; an exaggeration of the assets. . . . It is natural for youth to put its best foot forward in [courting]. . . . This is not pretension — merely optimism, ambition. . . . But what of [those] who pretend to be what they are not? who . . . pretend virtues they do not possess; pretend keen interest in matters that really bore them . . . [pretend tolerance] in matters upon which they are intolerant. . . . The disillusionments due to false pretensions come quickly. . . . Haste and youth is one of the most frequent causes for unsuccessful marriage,"² this magistrate continued. He spoke of a young man who borrowed an impressive car and pretended it was his own and spent borrowed money in lavish entertainment. The awakening quickly followed a runaway marriage. Haste and youth, honesty, deception, pretension — these are words to reckon with. Mention is made of a young man who simulated piety to impress a girl he felt he must have. He accompanied her to church and pretended to agree fully with her faith, while saying to himself that after marriage such things wouldn't much matter, that each could go his own way. Then came a child, and "then began the religious tug of war, whether it was to follow father or mother. There is no more bitter form of dissension. . . ."³ "Hearts may be attracted by assumed qualities," said De Moya, "but the affections are not to be fixed but by those that are real."⁴ These incidents and observations come down to one solid conclusion: that marriage is the most momentous commitment of life, and that to have a reasonable assurance of success it must be based on mature judgment, on honesty both before and after, and on a basic compatibility of convictions and character. Love is important, exceedingly so. Life would be less or little without love. But love must be accompanied by maturity and honesty and solid qualities of character, before and after marriage, with an honest forthright facing of facts. "Character must stand behind and back up everything . . ."¹ including marriage and romance.

¹Josiah Gilbert Holland (1819-81), American author.

²The Honorable John J. Freschi, city magistrate of the City of New York, *Delineator*, March 1913.

³See *ibid.*

⁴De Moya, quoted in *New Dictionary of Thoughts*.

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2. _____				
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venient time to become better acquainted. The informality of the occasional class party may be used to develop good relationships. Show a sincere interest in the students' hobbies and accomplishments, and let them know you are proud of them when they make positive achievements in any area.

Physical Facilities Are Important

The appearance of the classroom has a great influence upon the decorum of the students and may contribute toward rapid and positive learning. And it is too late to rearrange the furniture quietly and effectively after the students have arrived. If the students enter a room which is in perfect order, they will more readily respond to a request for their attention.

Sometimes "all is lost" for at least five minutes if the students reach the classroom first. With no "authority" present there is a natural tendency to scuffle, to fight for a favorite chair or window, or to hide behind doors or boxes. This frivolous atmosphere is easily discouraged if the teacher pleasantly greets the students as they enter, suggesting in a persuasive but quiet manner that they wait in their seats until the class president officially calls the students to order.

The Rare Problem Student

In some instances, one or two students will give the impression that their primary objective during the entire class period is to torment the teacher and to keep the others from learning. Such an unfortunate situation is unusual, but it happens often enough to be given consideration. Dramatic stories, role playing, and visual aids are not effective. These students sometimes laugh boisterously at inappropriate times, repeat certain words or phrases to emphasize the wrong meaning, or wildly act out the quiet descriptions given by the teacher. They laugh at the prospect of a mild shaking which is sometimes threatened by a frustrated teacher. Suggestions from the bishop, effective with most children, have little perceptible influence. Cutting remarks do more harm than good, and to send these children home until they learn to sit still may be the first step in losing

them. A possible solution: accept the reality of the situation and have the occasional problem students—without anger, prejudice, or bitterness—placed in another class by themselves. But who will teach them and is there an empty room available? A class of one or two students may be held almost anywhere, in a corner of the stage or recreation hall, in the kitchen, in the basement, or on the back steps (if the weather is warm). The average teacher will find them quite easy to handle after they are separated from their audience, the regular students of their class.

In many instances, after a class or two by themselves, occasional problem students may ask to return to the regular group. If they learn from experience that disturbing in class will result in a loss of status and enforced removal from the class, they will find satisfaction in conforming. In any event, it may be wise sometimes to use this method with dignity and understanding to help prevent the "rare problem student" from disturbing the most important hour in the week for the teacher and his students.

Conclusions

New teachers should not expect to

achieve immediate perfection in maintaining order in their classes. Don't be discouraged! Decide how you want your students to behave and have confidence in your ability to achieve your goals ultimately. The following suggestions may be helpful:

1. Arrange the chairs and remove (or stack) the surplus furniture before class begins.

2. Be in the room before the students arrive.

3. Give the students the impression that "order will be maintained."

4. Arrange dramatic presentations of lesson material.

5. Let each child know you like him and that you are personally interested in his accomplishments.

6. Sometimes it is helpful if an adult joins your class to lend status and dignity and to "hold down" some of the more noisy children.

7. Continue to examine, to evaluate, and to change your teaching methods constructively.

8. Make adequate preparation and depend upon frequent prayers, patience, and hard work.

9. Strive to have your class characterized by order, interest, and controlled enthusiasm. Students and teachers appreciate and profit from a class in which discipline is adequate and learning is spontaneous.

TRAIN WHISTLE

BY FRANCES HALL

*In the far valley of childhood
When the train's voice cried at midnight
Its praise of other places
As it moved past our meadows,
I would turn in my sleep,
Responsive to this invocation of distance:
Past the mist on the river,
Past the paleness of willow trees.
Past the sleeping fields and the silent houses
My heart would go shouting of cities
And seas and ships and people.*

*So now when a train speaks at midnight
Of the joy of a journey,
Having known all its opulent terminals,
My heart whispers of a far valley
Where I could wake on a bright morning
In a room filled with meadow scents
And remember a child's dream of cities
And ships and seas and people
In lands that never were.*

For I have been to see.

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Survival

(Continued from page 655)

four. Dawne, the indomitable, (whom I suspected of having a built-in booster) flew from one end of the trail to the other juggling packs as if they were feather pillows!

Two hikers in front of me alternated carrying an extra pack. I apologized for not helping. They understood.

I resigned myself to plodding up the trail for the rest of my life. I was sure we'd climbed to twelve thousand feet at least.

The path widened. I heard the splash of water. From somewhere Shirley materialized, and we walked together again. We rounded a curve and saw packs strewn along the side of the trail.

"Must be the end!" I cried.

We looked below. Jessie and four other hikers were sitting on the rocks beside a noisy waterfall. We stripped off our packs and scrambled down the hill to join them.

"Is this it? Are we here?"

Everyone laughed. No. Just a quarter of a mile more. But what a wonderful place to eat lunch! Both Shirley and I had left our sack lunch tied to our packs. Shirley started up the hill. Jessie handed me half of her ham sandwich and a carrot.

Shirley called down to me. "Shall I get the lunch and bring it down, or shall we go on to camp?"

"On to camp!" I called back. Sandwich in one hand and a carrot in the other, I scrambled up the hill. Halfway up I reached Shirley. We shared Jessie's sandwich and carrot. Never had food tasted so good. I looked at my watch. It was 3:30. We'd been on the trail for almost four hours!

Now the ascent was gradual. We saw campsites ahead. I felt fine. My pack didn't feel heavy any more. Shirley said she felt fine, too.

Dawne and Glenna were coming toward us.

"Need any help?" They stopped. They were both smiling, but I detected a hint of anxiety in their eyes.

"Nope! We're fine. Just great." It sounded as if Shirley and I had rehearsed.

"Well. . ." Dawne's voice trailed off. "Glenna and I are going back

to bring in some of the abandoned packs. . ." She looked at us quizzically. "Do you think you two might . . . ?"

"Sure thing! Sure thing! We'll be glad to." Again we answered in unison. "We'll bring our packs into camp and be right back."

"You'd better rest a bit. There's no hurry," said Glenna.

Where our energy came from I don't know. But we fairly bounced into camp, unloaded our packs, picked a campsite near a stream, devoured squashed hard-boiled eggs, squashed cheese, and squashed raisin cake. A camper came by. She'd lost her lunch on the trail so we shared.

Just as Shirley and I started back down the trail, we met three pack-laden campers. One was Glenna.

"I think they're all taken care of," said Glenna. "But . . ." her voice wavered slightly, "maybe . . . maybe you might carry this pack into camp. . . . It must weigh fifty pounds."

We helped ease the pack off her shoulders. I recognized it. It was Eva May's pack! The one with the geology books!

Shirley and I carried it together for awhile. Then separately. Then we tried dragging it. It must have

weighed seventy pounds. We marched into camp and deposited the pack at Eva May's feet.

Jessie, arms loaded with firewood, walked over to us.

"You look tired, Jessie," I said. "Why don't you lie down for a bit?"

"I'm all right. I'm fine," she answered. But her eyes looked glassy to me. I knew she had a pretty bad cold, though she hadn't complained once. "Why don't you lie down? You look tired," Jessie said.

That's what I hoped she'd say!

I looked longingly at the plump sleeping bags and luxuriated in the prospect of a five minute nap. But with everyone busy gathering wood, setting up tents, and preparing supper, I didn't have the nerve to lie down.

Shirley and I roasted weenies and cooked dehydrated soup and dehydrated beans, while the others struggled with aluminum foiled steaks, hamburgers, and vegetables.

We'd no sooner finished eating than two blasts of a whistle called us to the campfire circle.

Dawne opened the campfire meeting, Glenna at her side. After a prayer, Dawne called on each of us to introduce ourselves. There were two other non-Mormons besides me. Each of the six groups presented a new observation about nature and a poem or a story.

I learned how to find North by the stars then couldn't find my way back to our campsite.

By the time I crawled into my sleeping bag, fully dressed except for boots, I was too stimulated to sleep. My head ached. I tried to find the big dipper, the little dipper, the North Star. I couldn't. I guess they were worn out, too; or hiding behind pine trees. I gulped the clean air. My headache subsided. I fell asleep.

Sometime during the night I awoke. It was light, though the sky was still dark! I looked over my shoulder . . . and saw a fat moon hanging on a pine bough.

I couldn't sleep. I was back on the trail. The enormity of what we'd done overwhelmed me. Thirty-three women had climbed a mountain. And I was one of them. *I had climbed a mountain!*

Not an Everest. Not a Whitney. Actually not more than 7,000 feet high. But a very personal, crumbly, rocky, spindly, stubborn mountain!

I relived my own struggle. I saw

REMEMBERING

BY ROWENA JENSEN BILLS

*Remembering the orchards in
their white and pink array,
Emerald fern, the brown low brush,
yellow bells in May,*

*The peacefulness of turquoise sky
mirrored in the brook,
Lazy, tranquil clouds above,
secluded, shaded nook,*

*Far pastures where the cattle grazed,
bowlegged calves at play,
Long, low roofs of house and barn;
smell of new-mown hay,*

*Golden glory of waving wheat
in the morning breeze,
The call of meadow lark at dawn
from the thick, branched trees,*

*Gray, dry wood of garden gate,
low-sung maple swing,
Remembering my youth! Remem-
bering, remembering!*

Connie struggling up the trail with my pack. I wept. From her action I'd learned more than I could've learned from a thousand books.

Not from her alone had I learned. I'd learned from everyone. Not through words, but through actions! I'd witnessed and experienced the capacity of human beings to endure. I'd seen the unquestioned hand, heart, and spirit of one human being giving to another.

I closed my eyes and saw a chain of people snaking up the side of a mountain. Separate and yet together. Bound with an invisible rope of love! It could be nothing else. You love every footstep of every woman in front of you, the voice and breath of every woman behind you. I saw more. *The will to survive!*

In the morning I crawled reluctantly out of my sleeping bag and pulled on my boots. Shirley and I wanted to practise our fire-making skill. We found an unused fire grate nearby. Our first joint attempt at a tepee fire fizzled because we didn't stack the kindling properly nor use enough tinder. (See how much we knew?) Our criss-cross fire blazed gloriously!

Shirley made dollar-size pancakes in the two-inch frying pan she'd fastened to her belt and brought with her for the sole purpose of making dollar-size pancakes! (Survival is a delicate business.)

After breakfast the camp was a blur of activity. Wherever I looked I saw women tying knots, honing knives, sharpening axes, tying bandages, lashing poles. And I was one of them.

And wherever I looked I saw Connie, Dawne, Glenna helping, encouraging, testing.

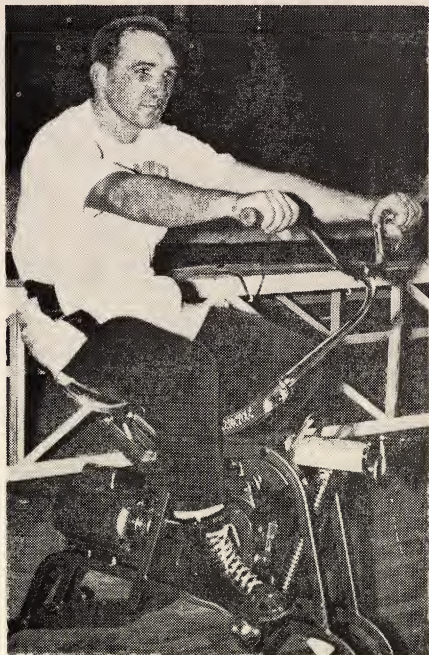
I marveled at what I saw. I marveled because I knew each woman was as weary as I. But I knew we all burned with the fires kindled by Connie, Dawne, and Glenna.

By four o'clock in the afternoon, Jessie, Eva May, Barbara, Shirley, and I started home. None of us dared look into a mirror. We didn't have to. All we had to do was look at each other, and we saw our own reflection.

Sunburned noses, matted hair, glassy eyes, smokegrimed clothes and hands. We were a mess, and we knew it. But we didn't care. We were Campcrafters. *We'd survived!*

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(Continued from page 651)

outstanding importance."¹⁷ Rome simply was not the focal point of the Christian picture in that period. A couple of centuries in time and new traditions of the type Hippolytus opposed so strongly would change that picture, and *The Apostolic Tradition* would find itself so out of step with "orthodoxy" that it would sink into oblivion until the middle of the nineteenth century.

The renowned church historian Hans Lietzmann felt that of all the "confessions of Christ" written after the close of the first century AD, "the most important is contained in the earliest surviving eucharistic prayer,"¹⁸ which is reported by Hippolytus in *The Apostolic Tradition*. "From the Roman church, c. A.D. 200," says Lietzmann, "there has been preserved the actual wording of one of these [eucharistic] formularies, and everything essential can be clearly inferred from it."¹⁹

In view of the sacramental prayers translated by Joseph Smith in 1829, which the LDS Church accepts as a divine restoration of the manner in which Jesus taught his disciples on this continent to sanctify the bread and wine, it will of course be of extreme interest to members and friends of the Church to see wherein, if at all, this "earliest surviving Eucharist prayer," set down by Hippolytus around 200 AD, but not discovered until some time after the publication of the Book of Mormon, is comparable.

Considering that by 200 AD the Apostles had been killed and the church had therefore been without a foundation²⁰ for a good century, one can scarcely picture conditions other than Hippolytus himself paints them: "Heresies have spread, because those who are at the head are more interested in doing what they want than what the apostles may have intended; they do according to their own pleasure rather than what is fitting" (Conclusion). Hippolytus himself, while insisting that no one has the right to change or innovate, is careful to point out that he is setting down what the elders before him have done. "Nowhere does he pretend that these formulae go back just as they are to the time

of the apostles. . . . He gives them . . . as models and not as invariable, fixed texts."²¹

As far as he knew, the Sacrament was to be handled as follows:

"Let the deacons present the oblation to the bishop who, placing his hands over the latter, in company with the whole quorum of presbyters, says the following words of grace: 'The Lord be with you.'

"And let all answer: 'And with thy spirit.'

"[Bishop:] 'Lift up your hearts.'

"[Church:] 'We have them in the Lord.'

"[Bishop:] 'Let us return thanks to the Lord.'

"[Church:] 'That is right and proper.'

"And let him [the Bishop] continue: 'We thank thee, O God, through thy beloved Son, Jesus Christ, whom thou hast sent in these last times as Savior, Redeemer, and Messenger of thy will, he who is thy inseparable Word, through whom thou wast well pleased, he whom thou didst send from heaven into the womb of a virgin and who, having been conceived, took on himself a body and manifested himself as thy Son, born of the Holy Ghost and the virgin; he who, in fulfilling thy will and in raising up a holy people unto thee, stretched forth his hands as a good shepherd in order that, through his suffering, he would free those that would believe in thee; he who, delivering himself voluntarily unto this suffering in order to conquer death and the chains of

the devil, to crush hell under his feet, to enlighten the just, establish his testament, and manifest his resurrection, took bread, rendered thanks unto Thee and said: 'Take, eat; this is my body which is broken for you.' In the same manner the cup, saying: 'This is my blood which is shed for you. When ye do this, do it in remembrance of me.'

"We, therefore, being mindful of his death and resurrection, bring this bread and wine before thee, thanking thee that thou hast judged us worthy to stand before thee and serve thee. And we ask thee to send thy Holy Spirit into the offering of this, thy Church, and, in uniting them as a congregation, grant unto all the saints who partake of it that they be filled with thy Holy Spirit to strengthen their faith in the truth, that we may praise and glorify thee through thy Son, Jesus Christ, through whom glory and honor be to thee, the Father, and to the Son with the Holy Ghost, now and throughout all time. Amen."

Clearly, there are several remarkable points of comparison between Hippolytus' model prayer and the Book of Mormon sacramental prayers. The former's insistence on free improvisation in all communication with God, though in complete agreement with the general spirit of the restored Church, is out of harmony with the Mormon concept of invariable wording for the bread, wine (water), and baptism. The purpose of both prayers, however, is the same. What stands out in the

SPENDTHRIFT THINGS

BY DONNA DICKEY GUYER

*When I was sixteen, summer nights were cruel,
paradise wasted in a solitude
where youth and time forever fought a duel,
and neither one could win the inconstant mood.
When I was twenty-five, the summer nights
were tedious affairs for cynics' mocking.*

*Elysium and myriad delights
contained no doors to open at my knocking.
But now that I am something less than old,
I keep a little private place in time
for spendthrift things like summer nights and gold
and dreams and stars and thinking thoughts in rhyme.
I have grown grateful for this hoarding earned,
these little bits of wisdom I have learned.*

Roman priest's model, after all these centuries, is precisely the feature that distinguished the Book of Mormon prayers, in 1829, from traditional practices in the church of Rome and those of the Reformers: Both prayers insist, not on remitting sins, not on tran- or consubstantiation, but simply on church membership, partaking of bread and wine in remembrance of the body and blood of the Savior. Hippolytus' long preamble, longer than the actual prayer, builds step by step to that particular point, culminating in those simple words of Jesus, "Do this in remembrance of me." One wonders what heresies Hippolytus hoped to keep from spreading by insisting, in his long preamble, on the fundamental point.²² He could scarcely have been more explicit in emphasizing the necessity for spiritual preparation both on the part of officiators and partakers in order that no one "eat this bread, and drink this cup of the Lord, unworthily."²³ In the course of the prayer itself, Hippolytus continues to avoid all mention of sin, both on the part of the clergy who have been "judged worthy" to serve God, and on the part of the common membership, called "saints."

In Hippolytus, as in the Book of Mormon, the request to sanctify the bread and wine to the souls of all those who partake of it was not understood as a signal to God either to change the emblems into or mix them with the literal flesh and blood of the Savior. The sanctification was to be accomplished by God, who would operate through the Holy Spirit, making it possible for the membership, through their remembrance of the Savior, to be filled with the Holy Spirit, to be lifted up and unified in their faith and to continue to praise and glorify God forever according to the way the Savior had shown them.

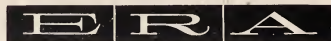
In spirit, the oldest known sacramental prayer is in rather close harmony with those restored through the instrumentality of Joseph Smith in 1829. As the heresies against which Hippolytus was struggling continued to spread, *The Apostolic Tradition* faded into oblivion, ordinances and doctrines continued to be changed, and the church became apostate. Reformation could curb corruption but could not bring back knowledge that had been lost. Only God could restore the truth, and he

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chose to do it in precisely the same way he had done it all through Old and New Testament times. He raised up a Prophet and restored the truth through revelation, showing that he is "... the same yesterday, today, and for ever." (Heb. 13:8.)

FOOTNOTES

¹Philosophoumena, ix, 1:14.

²Daniel-Rops, in *L'Eglise des apôtres et des martyrs* (Paris: Fayard, 1948, p. 404), writes that Hippolytus was fortunate enough to die a martyr, which made it possible for the church to remember his good points and forget the bad. Then, in a footnote, Daniel-Rops adds that, until recently, Hippolytus' faults have been generally admitted, "but a recent book seems to whitewash Saint Hippolytus: Pierre Nautin's *Hippolyte et Josphe* (Paris, 1947). The rebellion is attributed to a certain Jospus, and Hippolytus is made out to be, in reality, a good Church father, author of many treatises against heretics but not in any manner a vehement adversary of the Pope."

³The term is taken from H. Achelis, *Die Ältesten Quellen des Orientalischen Kirchenrechtes*, I, Leipzig, 1891.

⁴Dom B. Botte, *Hippolyte de Rome, La Tradition Apostolique*, Paris Editions du Cerf, (1946), p. 8. (Translations are author's.)

⁵Gregory Dix, *The Treatise of the Apostolic Tradition of St. Hippolytus of Rome*, New York: Macmillan, 1937, p. lii.

⁶*Ibid.*, p. xxviii.

⁷Botte, *op. cit.*, pp. 8-9.

⁸J. Lebreton and J. Zeiller, *Histoire de l'Eglise depuis les origines jusqu'à nos jours*, II (Paris): Bloud et Gay, 1948, p. 109.

⁹Burton Scott Easton, *The Apostolic Tradition of Hippolytus*, New York: Macmillan, 1934, p. 25.

¹⁰Quoted by Easton, *ibid.*, p. 26.

¹¹J. Tixeront, *L'Ordre et les ordinations*, Paris: 1925, p. 108, quoted in F. Cayre, *Patrologie et Histoire de la Theologie*, I, Paris Desclee, 1947, p. 216.

¹²Lebreton and Zeiller, *op. cit.*, p. 108.

¹³Dix, *op. cit.*, p. lx.

¹⁴The doctrine of original sin did not come into the church as established dogma until the fifth century, under its formidable champion, Augustine.

¹⁵Cayre, *op. cit.*, p. 296.

¹⁶Cayre himself admits, (*loc. cit.*) that "the popes who were the most lucid in their solemn claim for this title are Julius I (340 AD), Damasus (377 AD), Siricius (385 AD), Innocent I (417 AD), Zosimus (418 AD), and Boniface I (422 AD)." These dates do not support the theory that Roman primacy is an "apostolic tradition."

¹⁷Dix, *op. cit.*, p. xlv.

¹⁸Hans Lietzmann, *The Founding of the Church Universal, a History of the Early Church*, II, trans. by B. L. Woolf, London: Lutterworth Press, (1959), p. 108.

¹⁹*Ibid.*, p. 127.

²⁰Ephesians 2:19-20.

²¹Botte, *op. cit.*, p. 9.

²²This was precisely the point upon which the Apostle Paul insisted in his first letter to the Corinthians. (11:23-29.)

²³*Ibid.*, p. 27.

Church Moves On

(Continued from page 628)

in California. Today fifteen of those branches have lent their names to stakes of the Church.

Elder David A. Richards, former second counselor to President Rooker of San Joaquin Stake, succeeded him as stake president. His counselors are Elders M. Wayne Richmond and Melford J. Kirby.

11 The YWMA institute at Tracy Wigwam in Millcreek Canyon was a pre-conference feature of the June conference.

This evening the Master M Man-Golden Gleaner banquet was held at the Union Building, University of Utah campus. Here President N. Eldon Tanner of the First Presidency and Sister Tanner were given Honorary Master M Man and Honorary Golden Gleaner awards.

12 The traditional gold and green flags of the MIA were comparatively still this quiet summer morning as the advisers, general superintendency, and general presidency together with the general boards of the Young Men's and Young Women's Mutual Improvement Associations greeted thousands of stake and mission, ward and branch Mutual workers on Temple Square beginning at 7:30. Earlier these leaders had attended their special prayer meeting for this conference.

The sixty-fifth annual MIA conference convened in the Tabernacle this morning at 9:30. During this session The Improvement Era was announced as the 1964-65 reading course. Here was also given the MIA theme for the year: "For behold, this life is the time for men to prepare to meet God; yea, behold the day of this life is the day for men to perform their labors." (Alma 34:32.) Elder Delbert L. Stapley of the Council of the Twelve, an adviser to the MIA, addressed this conference session.

Elder Thomas S. Monson of the Council of the Twelve, an MIA adviser, addressed the afternoon general session. Special music for both sessions was by the mixed choruses

from Rexburg and North Rexburg (Idaho) stakes.

Drama festival performances—eight presentations in all—were given in four locations this evening.

Explorado, demonstrating activities and skills of fifty top Explorer posts, was featured this afternoon on the University of Utah campus, as part of June conference.

The first performance of the music festival, with its 2,000 voice chorus from 180 stakes which filled the Tabernacle Choir seats and about half of the balconies, plus a 100-piece full symphony orchestra, was presented in the Tabernacle.

13 This was a day set aside for departmental sessions at the MIA conference. Work was carried forward in many buildings throughout Salt Lake City.

In late afternoon and evening the Explorado, drama festivals, and the music festival were again presented in performances that received standing ovations.

14 Speakers at this morning's final session of June conference in the Tabernacle included General YWMA President Florence S. Jacobsen, General YWMA Superintendent G. Carlos Smith, Jr., Elder Alvin R. Dyer, Assistant to the Twelve, Elder Thomas S. Monson of the Twelve, and Elder Robert L. Simpson of the Presiding Bishopric (these three being advisers to the MIA), President N. Eldon Tanner of the First Presidency, and President David O. McKay. The session was conducted by President Hugh B. Brown of the First Presidency.

17 This was the annual Old Folks' Day in Salt Lake City—and the second time since it began in 1875 that it had rained on this day. Radio and television stations quickly announced a change of plans, and instead of Liberty Park the honored guests went to various ward and stake houses in the area where programs were given following the traditional lunch.

20 The First Presidency announced the following changes in mission presidents:

Elder Richard S. Tanner of Salt

Lake City to the Southern Australian Mission to succeed President Bruce R. McConkie of the First Council of the Seventy.

Elder James R. Barton of Albuquerque, New Mexico, as president of the Uruguayan Mission, succeeding President J. Thomas Fyans.

Elder Wallace E. Broberg of Phoenix, Arizona, as president of the West Central States Mission, succeeding President Grant G. Woolley.

Elder John K. Fetzer of Salt Lake City as president of the South German Mission, succeeding President Blythe M. Gardner.

Elder Archie L. Boyack, now of St. George, Utah, former president of the Cheyenne (Wyoming) Stake, as president of the New Zealand South Mission, succeeding President Fred W. Schwendiman.

Elder Roland L. Jaussi now serving a mission in England but whose home is Fish Haven, Idaho, former president of the Montpelier Stake, as president of the North British mission, succeeding President Alva D. Greene.

Elder Donald Elwood Matthews of Salt Lake City, bishop of the Monument Park Fifth Ward, as president of the Spanish-American Mission, succeeding President Melvin R. Brooks.

Elder J. Talmage Jones of Pasadena, California, as president of the Western Canadian Mission, succeeding President Carroll W. Smith.

Elder J. Golden Snow of Raymond, Alberta, Canada, president of the Taylor Stake, as president of the South African Mission, succeeding President O. Layton Alldredge.

Elder Sanfred W. Elieson of Salt Lake City as president of the Texas Mission, succeeding President Ralph J. Hill.

Elder Ralph L. Sharp of Apia, Western Samoa, as acting president of the Samoan Mission, succeeding President John Phillip Hanks.

25 The First Presidency announced appointment of two new mission presidents:

Elder Charles Elmo Turner of West Jordan, Utah, to succeed President Finn B. Paulsen of the Brazilian South Mission.

Elder C. Douglas Barnes, of Long Beach, California, former president of Long Beach Stake, to succeed President Reed K. Kohler of the New Zealand Mission.

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The Gospel Is for the Individual . . .

One who joins the Church soon discovers that the gospel is an individual program for an individual. The testimony given of the Holy Ghost comes to an individual. The baptism in water by immersion is performed upon one person, for that person. Confirmation and its corollary gift of the Holy Ghost are for an individual.

The priesthood offices are given, one at a time, to an individual. He alone can desire, become converted, and receive these ordinances.

After this series of experiences, a person may have another ordinance, this time shared with another, that of marriage. Here two people agree to join in an eternal union, preparatory for, and preliminary to, their becoming worthy to dwell in the presence of the Lord. Their children, because of this act of agreement, share with their parents the blessing of the union. They are born "under the covenant."

All men, all women, all people will sooner or later be given the opportunity to learn of these simple steps to eternal life and to take them one by one. Many will be living on the earth, but perhaps a far greater number will have gone through death to the world of spirits without having heard of this opportunity to be exalted. Wisely the Lord has made provision for this situation. The principles of salvation and exaltation will be taught to each one, and provision made for his acceptance into the celestial kingdom upon worthiness and the performance of the earthly ordinances of baptism, confirmation of the Holy Ghost, and church membership, the priesthood on males, and the sealing of a man to the wife with whom he lived on earth, together with their children.

But the Lord has declared these to be earthly ordinances. They must be done on earth, preferably by descendants of those thus prepared for heavenly acceptance. This is also an individual proposition. The descendant does not know if or if not his ancestor has accepted or will accept. But by faith, yearning over his forebears, he makes it possible for them to achieve should they decide to accept. He fulfills Malachi's prediction that the "heart of the children shall turn to their fathers." (See Mal. 4:6.) He does this in full faith that the hearts of the fathers have already turned toward their children.

Classes will be held, groups will be formed for joint assistance in this important work of genealogical research. The home teachers will persuade families in their charge to become interested so that technical help can be given to them as they desire. The spirit of Elijah will touch each one actively engaged with convincing power and satisfaction.

But the classes held and groups instructed will be ineffective unless each individual becomes as much concerned over his ancestors' baptism as his own. Genealogical work, in the final analysis, is the proposition that each man and his family will seek out the records of their kindred dead and, having found these evidences of the time on earth of their kindred, then perform the ordinances in the temples of the Lord on their behalf. Thus, they become in a large measure saviors on Mount Zion and reap the reward according to their works.

The gospel is for the individual, living or dead. The living are responsible for themselves—and for the dead.

TEMPLE RECOMMENDS

Items from the General Church Handbook.

Worthiness a Prerequisite: No person should receive a recommend for any purpose unless he is found to be worthy in every respect. Unworthiness disqualifies him.

Before issuing recommends bishops will assure themselves by searching inquiry that the recipients are free from all kinds of immoral or unchristianlike practices; that they have no affiliation, in sympathy or otherwise, with any of the apostate groups that are running counter to the established order of the Church; that they sustain the local and General Authorities of the Church; are full tithepayers, or will covenant to become such; that they observe the Word of Wisdom, abstaining from tea, coffee, tobacco, and liquor; and that they earnestly strive to do their duty in the Church, to attend their Sacrament, priesthood, and other meetings, and to obey the rules, laws, and commandments of the gospel, including abiding by all conditions of their temple obligations.

Where applicants are not keeping the commandments, they should prove themselves through a probationary period before the recommend is issued. Every person must be adjudged worthy for a recommend each time he applies for one.

In the case of group recommends for children, bishops will assure themselves that each child recommended is at least 12 years of age, a good child, exemplary in his life, and attending to such church duties as are required of his age.

Exceptional care will be taken to see that the children of parents belonging to or affiliating with apostate groups are not recommended to the temple, either with groups or as individuals.

Record Membership of One Year Required: Bishops and branch presidents should not issue a recommend to a person until he has been a member of record of their ward or branch for at least one year, except upon receipt of a letter or letters from the bishop of the ward, president of the branch, or stake or mission president, of which the applicant was a member during the preceding year, stating that such person is worthy to enjoy the privileges of the temple.

No person should be issued a recommend until he has been a member of the Church for one year. Only the First Presidency may authorize an exception to this rule.

Correction: The statement printed on the Melchizedek Priesthood page in the July Era—"A group recommend may be issued for those eight to eleven years of age, to holders of the Aaronic Priesthood and girls of corresponding ages who desire to go to the temple as a group to do baptismal work for the dead"—has been changed as follows: "A group recommend may be issued to holders of the Aaronic Priesthood and girls of corresponding ages who desire to go to the temple as groups to do baptismal work for the dead. Recommends to do baptisms for the dead are not issued to those under twelve years of age."





BY WENDELL B.
MENDENHALL
CHAIRMAN, CHURCH
BUILDING COMMITTEE

PRESIDING PAGE

IF I WERE YOU

(ADVICE TO YOUNG MEN)

If I were you I would take time to analyze a certain indispensable factor which enters every phase of life. A substantial amount of it in fact is essential to modern living. Society has scarcely enough of it to get along. The individual sorely needs more of it, and its value is at a premium. People who have it are in great demand. Your success in life depends on how much of it you develop. Indeed, it is one of the most valuable assets you can possess.

This certain indispensable factor affects your personal, social, economic, and religious life, which in turn affects the home, the society in which you live, and the nation you revere. Curiously, the average person gives it very little thought. To illustrate, when you start across a bridge, it never occurs to you to wonder whether you will reach the other side in safety. You take it for granted that in all its details the bridge is secure.

Now, in the last analysis, just what are you taking for granted? It is that indispensable factor I mentioned above, a sense of responsibility. The men who built that bridge had it and were impelled by it to take every precaution to make the bridge safe. Countless other examples might be cited. We take our watch to be repaired; we go to the drug store to get

a prescription filled; we let a building contractor build our home. As children, we trust our parents, our teachers, our senior citizens. For these and innumerable other purposes, we continually assume that the people we go to for services and those we trust to direct us will possess a sense of responsibility and will adhere to this trust, and life can go on because enough of them do.

Think of how it affects the individual's life in developing such attributes as honesty, integrity, love, and full devotion to God, to parents, and to country. That's the positive way of appraising the value of this quality of having a sense of responsibility. But you can also measure it negatively in terms of the penalties we pay when the sense of responsibility is weak or lacking—the cost in time, money, and perhaps materials, and in the crippling or ruining of important undertakings. The penalty can even be tragic—people injured or killed because someone took his responsibility too lightly and let poor workmanship or poor operation get by. However, the most tragic penalty of all to the individual is a lack of honesty, integrity, trust, and self-respect as a result of not developing a sense of responsibility. Yes, not having developed a sense of responsibility, I have

Wendell B. Mendenhall is in his tenth year as chairman of the building committee of the Church. He was appointed to this position in July 1955 and left an active California career involving several businesses when he answered the call to direct the world-wide program of construction involving hundreds of new church buildings each year. He is a former bishop in Stockton, California, and former president of the San Joaquin Stake. He also has served as regional welfare chairman of the Northern California Region. At present he is chairman of the Pacific Board of Education, which directs activities of the church schools throughout the South Pacific. Elder Mendenhall served a New Zealand mission. He and his wife, the former Wealtha Spafford, have two sons.

labeled myself as one who cannot trust nor be trusted. Of course, the sense of responsibility varies. With some it is keen; with others it is only strong enough to be passable; in others it is weak or lacking entirely. That makes it an excellent yardstick for measuring the worth of an individual to himself, to his family, to his employer, to his society, and to his God. If I were you, I would apply that yardstick to myself.


The sense of responsibility I am talking about is inspiringly illustrated by the life and activities of President David O. McKay. I would encourage you to study his life.

The paramount need of the Church and society today is for men and women who will accept responsibility and honor it. There is hardly a day passes in my office in the church building department without plans taking form for some new church structure, and one of the most urgent questions we face is, Whom can we put in charge as a building supervisor to build a house of the Lord? Whom can we trust as a building supervisor to handle the job, properly to represent the Church, the community, the membership of the Church, the bishopric, the stake presidency, and the building department? The Lord always comes to our aid and helps us find such a man.

Why? Because the Church has built a deep sense of responsibility into the lives of its members, and men arise everywhere who are trained in the trades to give proper leadership, men with faith, devotion, integrity, and trust, who are dedicated to the service of the Lord to build the kingdom. We thank God for the gospel plan which develops men and women to accept responsibility in all phases of church activity.

A sense of responsibility takes time, discipline, and effort to develop. Even the apostles of the Savior learned it slowly. He called them into service—an exalted service. On many occasions during the Savior's ministry, he left them and upon his return found it necessary to give them further counsel and advice and spiritual training that they could become his special witnesses to testify of him. You can begin to acquire a sense of responsibility almost from the cradle, and if I were you, I would make it an active force in my life without delay, for whether in the area of your livelihood or of your religion or both, the greatest tribute you can earn is a reputation of having a sense of responsibility.

If I were you, I would think more and more about what your responsibilities are and less about what your privileges may be.



**TWENTY-
FOUR HOURS
A DAY**

TODAY'S FAMILY

FLORENCE B.
PINNOCK.
EDITOR

A *happy* mother at home makes the difference. A house is so empty without her. A man coming home from work to a still, quiet house, a child running in from school to nothing—a mother is missed! A wife and a mother is needed at home. Of course, there are times when she must be the breadwinner, and then her task is many times as hard. She must plan to leave a part of herself, her spirit, in the home if she can't be there. This can be done in many ways, but all of them include planning ahead. A refrigerator with something enticing to catch a little boy's eye, fresh flowers or a bowl of fruit on the table, notes left in prominent places, dishes done and beds made, and always a gay good-bye in the morning with a "Have a happy day" as each child leaves the house—all add to this mother picture. But whenever possible mothers should be at home when the family arrives from their various activities of the day.

There is another necessity for a mother besides just being home, and that is to be happily at home. A happy mother creates a happy, contented family. So many young mothers are restless, just marking time until their babies are adults, when, if they only knew it, right now is the happiest, most contented time of their lives. To be a mother of a young family is exciting; her joys are endless; only she can limit her fun and creativity. Each day is a new adventure, a time to mold, to build, to love a tiny child. Don't ever let things become monotonous, find a new challenge each day. When you go to bed at night, be able to say, "Today I have really lived because I have grown and helped someone else become a little nearer to real maturity."

No other job in the world holds so much opportunity and is so varied. Of course, as you clean today you will have to dust the same table tomorrow, and the next day, and the following days to come, just the same as if you were a secretary downtown or a buyer in a large department store. They too must repeat the same tasks over and over again. If you think housework is unglamorous and monotonous, it is just in your mind that it is so. You have let yourself becoming boring, not only to yourself, but also to all those around you. If you *care* enough, you can change your attitude. Perhaps a good way to begin would be to sit down quietly and make some plans on paper. Make a list of the things that you especially enjoy doing, and make a list of the things you dislike to do. Then see that your days are planned to include more of the things you like to do; for instance, if you like to read a great deal, be sure to plan time for it; even do some reading aloud to your little children each day. This will require better organization of your own tasks. To leave time to read, or play the

piano, or paint, or sew, or write, or do any other thing you really enjoy, plan a weekly schedule of necessary tasks. So as not to live in confusion, spend a few minutes after breakfast each day soaking the dirty dishes in hot, sudsy water or stacking them in the dishwasher, making the beds, and picking up the papers and litter throughout the rooms. This can be done in thirty or forty minutes, and then your house is in order. That is, it is for at least a minute! If there are small children, their toys will soon stack up again, but that isn't dirt. Thirty minutes before hubby is expected home in the evening is time enough again for all to go on a picking up spree so home will have an uncluttered look as father walks in the door. Each day clean one room thoroughly. One hour's time will usually take care of this, and by the end of the week all of the rooms will have had a good cleaning. One and a half hours now have taken care of the routine jobs. Schedule and plan ahead the meals of the week, the washing and ironing, etc., but please don't schedule yourself so closely that there is no time to enjoy the children, your husband, and yourself.

When you do this planning, sit down with your husband and children so that each realize what must be done in order to have a house that is a home. If everyone is in on the planning, then everyone should be in on the working to keep things in shape. A three-year-old child can have his own little tasks to do; a five-year-old needs added responsibility; and by the time he is a high school student he should know all about the responsibility of keeping up a home. We are not kind to our children if we do not introduce them to the reality of work. This work can be pleasant if the mother makes it so. A mother's liting spirit is contagious. Each task can be loosely wrapped with the strings of a sense of humor. Use a light but firm hand in directing these tasks. To make a bed, to vacuum, to wash windows, all can be a game if the leader is enjoying herself. A boy on the outside of a dirty window with a sister on the inside, both polishing to a spotless shine, can be fun.

It is said that a mother's work is never done. The all-over responsibilities can't be ever quite finished but the day-by-day jobs can be organized so they are quickly completed. Each one of us has twenty-four hours a day. It's how we spend those hours that makes the difference in our lives. Spend yours being happy and making those around you enjoy each minute because that is all we truly have—just this minute.

SUMMERTIME TREATS FOR THOSE WHO EAT

It is fun to look forward to a special treat at each meal on a hot summer day. The rest of the meal



can be quite ordinary if there is just one highlight. This is true of breakfast as well as the other meals of the day. The following gives something special for each meal for two days.

Breakfast—Nut Bread French Toast Waffles.

Lunch—Yum Yum Casserole.

Dinner—Blueberry Supreme.

Breakfast—English Muffin Goldenrod.

Lunch—Crunchy Salad.

Dinner—Summer Meat Loaf.

Nut Bread French Toast Waffles

3 eggs, well beaten
½ cup milk
1 tablespoon sugar
dash of salt
dash of nutmeg
8 slices day old nut bread

Combine the eggs, milk, sugar, salt, nutmeg; dip the nut bread slices, one at a time, into the mixture. Let stand a few seconds on each side. Preheat the waffle iron. Place the nut bread slices 2 or 4 at a time, depending on the size of the waffle iron. Bake until the waffle iron stops steaming and the French toast is golden. Serve hot with fresh strawberry preserves.

Yum Yum Casserole

2 cups milk
5 tablespoons flour
¼ teaspoon dry mustard

3 hard-cooked eggs, slice the whites
¼ teaspoon pepper
4 tablespoons melted butter
salt to taste
2 cups cooked chicken, cut in cubes
2 tablespoons diced pimiento
8 ripe olives, sliced
1 tablespoon parsley, minced
2 tablespoons green pepper, diced
1 teaspoon lemon juice

Mix the milk, flour, mustard, pepper, butter, and egg yolks in a blender until well mixed. Cook in a double boiler until thickened. Add the other ingredients. Pour into casserole, top with buttered crumbs, and bake in a 350 degree F. oven until bubbly and brown.

Carolyn's Blueberry Supreme
(Serves 8 generously)

2 cups graham cracker crumbs
½ cup butter
½ cup sugar
Mix, press on bottom and up sides of a 13x8x2 inch pan.
2 eight ounce packages cream cheese
2 large eggs
1 cup sugar
1 teaspoon vanilla

Beat together in a small bowl till smooth. Pour into crumb crust and bake at 350 degrees F. for about 15 minutes. Remove from the oven and cool. Pour over the baked cream mixture one #202 can blueberry pie filling. Refrigerate 6 hours or overnight before cutting into squares to serve.

English Muffin Goldenrod
(6 servings)

6 hard-cooked eggs
4 tablespoons butter
4 tablespoons flour
2 teaspoons salt (approx.)
dash of pepper
2 cups milk
½ pound bacon cut in 1 inch pieces and cooked until crisp
6 English muffins

Press two egg yolks through a coarse

sieve and set aside. Sieve the rest of the eggs. Melt the butter, add the flour, and stir until smooth. Gradually stir in the milk. Season. Bring to a boil, stirring constantly, and cook until thickened. Add the sieved eggs. Pour the mixture over the toasted English muffins and sprinkle reserved sieved egg yolks and bacon on top. Serve immediately.

Crunchy Salad

1 pound canned red salmon, large chunks
½ cup finely diced celery
½ cup diced cucumber
2 tablespoons diced sweet pickles
1 teaspoon minced parsley
2 teaspoons finely sliced green onions or chives
¾ cup mayonnaise blended with 1 tablespoon lemon juice
2 cups crushed potato chips

Combine all the ingredients, except the potato chips, and chill in refrigerator. Just before serving add the potato chips, toss lightly, and pile on crisp greens.

Summer Meat Loaf (8 servings)

This meat loaf is just as good served chilled as hot. It could be baked one day, chilled well, and taken on a picnic the next day for the family to build their own sandwiches.

2 pounds ground beef
¾ cup milk
1½ cups soft bread crumbs
½ teaspoon salt
½ teaspoon pepper
1 package (1½ ounces) dehydrated onion soup
1 can (4 ounces) mushrooms, stems and pieces
¾ cup ketchup
2 eggs, beaten

Pour the milk over the bread crumbs. Add the ground beef, salt, pepper, soup mix, mushrooms and liquid, ketchup, and eggs. Mix thoroughly. Pack into a 9x5 inch loaf pan. Bake in a 300 degree F. oven for 1½ to 1¾ hours.



BONUS BABY-SITTING

BY BETH M. APPLEGATE

Janice Powell earns well over a hundred dollars a year in spending money from baby-sitting. She has a number of mothers who reserve her services on certain evenings each month, and others who call her when the need arises.

Janice is well-liked by both children and parents. "She has a 'way' about her," the parents say.

When I asked Janice the secret of her success as a baby-sitter, she denied any special talents.

"It's really just getting along with kids, I guess," she said.

But after a long talk with Janice, these are the rules she abides by. No wonder mothers are always asking for this bright-eyed sixteen-year-old to be a baby-sitter for their children.

1. Get acquainted slowly. Shy children frighten easily. Bolder children will sometimes take advantage of you if you are too friendly. A little reserve helps.

2. Keep wide-awake charges busy every moment with books, toys, or games. Keep them too busy to realize that mother and dad are leaving. Have a store of games on hand such as "I Spy," "Hangman," "Guess What I'm Doing," etc. Learn some pencil and paper tricks.

3. Always get an okay on feeding the children and feeding yourself, too. Perhaps the lady of the house is expecting guests to dine on that ham—not you.

4. Avoid physical punishments when disciplining others children. No threats, no slaps, no harsh words,

no spankings—no matter how much you'd like to administer the same. Keep things on a light and pleasant level and leave the stick wielding to parents.

5. Get your charges to bed by slow degrees. Don't rush them in between the covers and shut the door on them. See that they have the familiar teddy bear, or the old but comforting baby blanket they always take to bed with them. If the door must be open a crack, see that it is open. A story promised after the children are in bed will help.

6. Check now and then to see that all's well. Your responsibilities won't end when the bedroom door is closed.

7. Respect other people's property and personal belongings. Snooping will end your services.

8. You're hired to see that the children don't get into mischief, break up the furniture, cut themselves, etc. Don't get lost in television while they're awake.

9. Before Mom and Dad are expected home, spend fifteen minutes straightening things to make the house look neat and cozy. Look alive—if it's not too late—when they return.

Almost any neighborhood where there are young children needs a capable baby-sitter. Let it be known that you want to baby sit. It pays to advertise. Be available, and before you know it you'll have that extra spending money you've been wanting.

let me
show you
how...



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Listen to the Song of Israel

(Continued from page 647)

rejoicing among the listeners for this manifestation of the Lord to his Lamanite daughter. The eyes of all who were in the sealing room that day were filled with tears of joy and gratitude.

Brother Beyer has served his Master and his people in many capacities—as interpreter for the missionaries, in branch presidencies, and in teaching his family to be good Latter-day Saints. A few years ago he was speaking in a Sacrament meeting of the Gallup-Lamanite Branch. He spoke in his typical, picturesque language as he recalled, “We Navajos dearly love our mutton. The choice part of the sheep to us is the roast ribs, and when we have company we serve them with the best. Well, when Brother and Sister Bloomfield came to our tent and gave us the gospel, it was just like they brought roast ribs to us. It was the best.”⁶

At another time while he was bearing his testimony, he remarked, “Brothers and sisters, the gospel is like what it says on the Cracker Jack box, ‘The more you eat, the more you want.’ It is that way with me. I like to learn more about the gospel all the time, it is so good.”

From this small start, the results of George’s and Lucy’s labors mushroomed. As Albert R. Lyman states it: “And then came a call from the Church for the Bloomfields to act as missionaries among the Navajos. This was simply for them to begin building upon the solid foundation which they had been laying for thirty years. At once, among people who loved and believed them, they found some ready for baptism, and others eager to know more about it.”⁷

After four and one-half years of missionary work at Toadlena, Brother and Sister Bloomfield sold their store at Toadlena and bought one at Mancos Creek, Colorado, on the Ute reservation. They were released from their stake mission but were called again shortly after settling at Mancos Creek. Here they also found the field ready to harvest.

Brother Bloomfield had a great love for children, and wherever he went he made friends with the young Indians. One of these was George Lee, an Indian boy who lived at Mancos Creek. When George’s parents moved to Cortez, Colorado, to find work one summer, George went with them.

The Utah Indian Placement program was just getting established at that time, and Brother Bloomfield had been recruiting youngsters

to participate in it. The day the busses were to leave for Utah, he decided to drive to Cortez and see whether he could get George and his cousin Roger to join the group.

When he located George and Roger, they had just finished work. He explained the Utah program to them, and they listened to their white friend. He concluded by asking them if they would like to go. The boys replied that they would have to talk with their parents about



“THE FINAL AWAKENING . . .”

RICHARD L. EVANS

Recently we recalled a scene from *The Blue Bird* by Maurice Maeterlinck as the children leave their home in heaven to be born on earth, with anxiety and anticipation, some not wanting to leave their friends, some fearing to come to earth. Then there was the sound of gladness, the song of mothers coming out to meet the children sent from their heavenly home.¹ Suppose now we follow through a further sequence suggested by this scene—through the living and learning of life, with its problems and opportunities, its choosing and growing, its doing and enduring and understanding—and then after all the experiences of earth there comes a return to the heavenly home—again with anxiety and anticipation and with reluctance to leave friends and family. Leaving where we lived before and coming here we call birth. Leaving here and going on to other opportunities we call death, one being as natural and essential as the other. And how blessed it is to have the sense of assurance that reunion with friends and family is a part of our Father’s plan and purpose, as we leave this life with an everlasting future before us. And there the knowledge of our premortal past and of life’s ever-continuing purpose will give us the answers we so much seek, with full meaning to our memories. Scripture gives us this assurance. Our own conviction within our souls gives us this assurance. God our Father has not planned for us to pass fleetingly into a nothingness, through the swift littleness of mortal life, but has given us truth and intelligence and the awareness of ourselves and the love of loved ones and life as an everlasting literal reality. “Is death the last sleep?” asked Sir Walter Scott. And then he answered his own question: “No, it is the last and final awakening.”² And to those who have lost those they love: May the acuteness of sorrow be softened by the assurance that these things are so, and that life is worth all the doing and enduring, and that beyond time there is eternity with continued consciousness and purpose and a literal reality of resurrection—with a continuing personal awareness as real as we have here. You who mourn, and you who remember, take comfort to your hearts this day—and always, with the assurance that these things are so.

¹See *The Blue Bird*, by Maurice Maeterlinck, act v.

²Sir Walter Scott (1771-1832), English poet.

“The Spoken Word” from Temple Square, presented over KSL and the Columbia Broadcasting System, May 31, 1964. Copyright 1964.

³Idem.

⁴Albert R. Lyman, *op. cit.*

it. After they had consulted with their mothers and fathers, they decided to try it for one year; if they did not like it, they would not return the next year. When they reported their decision to Elder Bloomfield, they asked what day they would leave. They were shocked when he told them the busses were leaving that night. They did not even have time to change from their work clothes, but they trusted their white friend and what he said.¹⁰

They hustled to get the family into the car and hurried to the gathering place. As they approached and saw the other parents and children gathered there tearfully bidding each other good-bye, they felt an impulse to turn around and go back to their own quiet fireside, to once more feel the peace of having the family together as a unit; but the urging of their white brother brought these timid, shy people out of the car. It took courage for the parents to bid their boys good-bye, to see them ride off in a bus to a land they had never seen, to a people they had never known. There were many tears shed, and they had heavy hearts; but they, too, had confidence in George Bloomfield.

George Lee was placed in a good LDS home in Orem, Utah. He has learned to love his foster parents as his own. He has shown tremendous growth and progress. In 1959, he was the president of his class at school. In the words of his foster parents:

"George has been with us six years now, and we have seen his growth both spiritually and mentally. He has been a good student, works hard in the Church and has been a good son as part of our family. . . . He has a testimony that most of the boys who were raised in the Church haven't developed as yet. His seminary work has been straight 'A,' and his knowledge of the gospel would astound you."¹¹

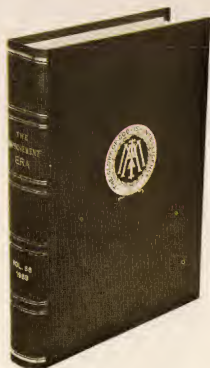
George is happy in the Church and loves the gospel with all his heart. He says: "I know and can testify to the true divinity of the church and gospel. . . . I'm looking forward to going on my mission when the time arrives. In fact I can hardly wait. . . . Especially I'm so thankful for

¹⁰Letter from George Lee to Lucy Bloomfield, May 15, 1961.
¹¹Letter from Glen and Joan Harker to Lucy G. Bloomfield, May 15, 1961.

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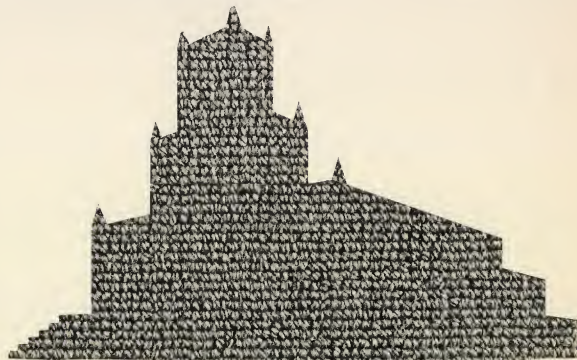
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Brother Bloomfield's concern for us. If it were not for him I doubt I'd be here where I am today. . . . I just can't express myself for all the joys and happiness which I have experienced. It's just wonderful to know the goodness of the Lord. . . .¹²

And so Brother Bloomfield planted another seed—one that will live on many years after the planter has gone.

In August 1948, a whole new world opened to George and Lucy Bloomfield. They were called to serve full time in the Southwest Indian Mission. The field was white, ready to harvest, and Elder and Sister Bloomfield were privileged to "thrust in [their] sickle with [their] might" (D&C 6:3) and taste some of the first fruits, more choice than any they had heretofore tasted.

When President Stephen L. Richards set Brother Bloomfield apart, he made a prophetic statement, "Brother Bloomfield, you will spend the remainder of your years in preaching the gospel to the Lamanites."¹³ This was exciting news to Brother George who, by this time, was thoroughly converted to the cause of the Lamanite.

With hearts full of enthusiasm and strong faith in God, they set out with determination in their first area—Moencopi, Arizona. Moencopi is a village of Hopi Indians in the middle of the Navajo reservation. It is set among the red sand hills like a green oasis, with its watermelons, corn, and trees sprouting up from the bottoms and sides of dried-up washes.

Because the Bloomfields had been warned that Moencopi was a difficult area for proselyting, they were fearful as they began their labors among the Hopi tribe. Nevertheless, nothing can compare to the zeal of new missionaries; the zeal of this devoted couple was no exception. With prayerful hearts and a determination to succeed, they began to go from door to door to solicit cottage meetings.

The Hopis are a typically friendly people, happy to welcome these white people into their homes for a pleasant visit. After Elder and Sister Bloomfield sat and chatted for a while with them, they requested time for a meeting. Suddenly the friendliness of the Hopi people was

gone. They were "too busy." They had time to be friends with the white man and woman but no time to learn their religion.

With dampened spirits, the Bloomfields returned day after day—with the same results. A month or so passed, and they began to meet with Navajo camps from the surrounding area. They felt comfortable around the Navajos, for it was with this tribe that they had had so much experience. Although they enjoyed working with the Navajos, they realized that their calling was to labor with the Hopis. However, no matter how hard they tried, they could not seem to find a way to break down the resistance in this tightly knit community.

They decided to go to the leader of the community, the governor. When they arrived at Governor Numkena's house, his wife informed them that he was working on his farm in Tuba City, three miles away. A little fearfully, and with a prayer on their lips, they drove down to the farm. Governor Numkena was irrigating his corn. As Elder and Sister Bloomfield got out of their car and walked toward him, he leaned on his shovel and spoke to them. When the missionaries stated their cause, he was polite and friendly, yet he said, "No, do not bother my people. They are too busy."

With sagging hearts, George and Lucy returned to their car and slowly drove home. However, their determination to succeed in the Lord's work soon rallied them, and they began to fast and pray. In the depths of humility, they prayed as they had never prayed before. After two weeks of this intensive supplication to the Lord for his intervention, Brother George announced to Lucy that he was going to talk to the governor again. He found the governor once more in his field. This time he was pulling beans on the far side of his bean patch. Without a word, Elder Bloomfield began pulling beans on the opposite side. They worked until they finally met in the middle of the patch, not a word having been spoken. The governor began to pile the beans on his wagon, so Brother George did the same. When the wagon was loaded and the little mule team was hitched up, Governor Numkena told George, "Get up on

the seat."

Dusk had fallen as the two men rode along silently on the sandy, rough road. The old mules could not be hurried. At last the Hopi began to speak. He asked, "Would you like me to tell you a story as we go along?"

"Of course," answered George.

The governor launched on a long, detailed history of Moencopi. When he finished, he queried, "Now, isn't that a good story?" The missionary replied, "Yes, it was a good story. Now, may I tell you a story?"

When the governor agreed to this, Brother Bloomfield, with a rapidly beating heart, carefully began to unfold the beautiful story of the Book of Mormon. The Spirit of the Lord bore down heavily upon him as he quietly and sincerely testified that the Indians were descendants of the Book of Mormon people. He bore a fearless testimony to the governor that he knew the Book of Mormon is true and that the governor and his people would be blessed if they listened to the missionaries. As he ended his testimony, the wagon stopped in front of the governor's house. The elder turned to his Hopi companion with the question, "Governor, are you going to let us tell your people about their book and the gospel?"

The reply was, "Go ahead, the doors are open to you."

What could it be called? Moccasin telegraph, perhaps, but whatever it was, the next morning when these humble missionaries returned to their labors, every door was opened to them; and by evening they had made many appointments. By the time a busy month had passed, this couple had more work than they could do. They requested help from the mission president, who sent two elders to help take care of the great increase in investigators.¹⁴

Out of this village came some lovely converts, people who were to add spiritual strength to their community. In Moencopi today there stands a lovely little LDS chapel in which meets an active branch of Lamanites, both Hopis and Navajos, as a living testimony to the faithfulness of George and Lucy Bloomfield.

¹²George Lee, *op. cit.*

¹³Lucy G. Bloomfield, *op. cit.*

¹⁴*Ibid.*

(Continued from page 632)

effect. Minorities such as the Masonic order, Catholics, the Indian tribes, and the Mormons confronted the national government before the Civil War, as witnessed by the Anti-Masonic Party convention of 1831, Jackson's problems with the relocation of Indians, Joseph Smith's winter in Washington in 1838-39, and the Know-Nothings (anti-Catholic) and their activities in the 1850s. Since the Civil War these groups, seeking satisfactory solutions in Washington to problems of group and individual liberty, have been joined by the colored and other racial communities, by labor unions, pacifists, Jehovah's Witnesses, the women's suffrage movement, and many others.

So runs the pageant of American history. The passage by the Senate June 19, 73-27, of a Civil Rights Bill following the historic invocation of the cloture rule a few days earlier, is another event in the quest for liberty and responsibility under the rule of law. An earlier Civil Rights Act was enacted by Congress March 1, 1875, and was signed by President Ulysses S. Grant. It included a "public accommodations" clause. In 1883 the Supreme Court held the 1875 statute to be unconstitutional. The Senate filibuster, and the reluctance of the Senate to vote for cloture to stop a filibuster, prevented enactment of another bill until 1964.

In the United States of America, a land of liberty, there are always citizens who disagree with the President, who disagree with the Congress, who disagree with the Supreme Court, and who disagree with each other. It is the mark of a civilized human being to be able to disagree, maintain his own integrity, avoid violence and hatred, and keep open the doors to discussion, and further light and knowledge. The other alternative, as Aristotle pointed out, is recourse to the single-will state. The American experiment is dedicated to the proposition of liberty under law. *E Pluribus Unum*, not the single-will state, is our method. And once the law is made, it is the American Way to support and defend it until repealed or replaced, again by means of *E Pluribus Unum*.

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A SONNET TO A BEEHIVE GIRL

BY LORRAINE HUNTER HARE

*Like morning slowly waking to the day,
And virgin dew untouched by summer sun,
You sparkle in your youth, so fresh, so gay;
Impatient that your day has just begun.
Somehow you seem to tremble on the brink
Of womanhood, yet hold with chubby hands
The childhood cup, and linger there to drink
Familiar things; then like the shifting sands
Advance each hour a grain, each year a knoll.
You move along in time to other fields
To trade your youth for still a greater role
And gather up the sheaves your childhood yields.
Now let this day yet prove that you are wise,
For in your hands tomorrow's promise lies.*



SINCERITY . . . AND CONDUCT . . .

RICHARD L. EVANS

We have talked of various words and today would turn to the subject of sincerity. It is easy to profess; it is easy to say what we will do, what we believe, what our interest is in others, what we will give in work, in money, in time. Words are easy; talk is cheap; but, to recall a quotation from Emerson: "Conviction is worthless unless it is converted into conduct."¹ To paraphrase: sincerity is worthless unless it is converted into conduct. Often we wish people well; in pleasant conversation we inquire how they are; we inquire as to their health and happiness, but often such inquiry is pleasant but perfunctory. Sincerity, in one sense, is something we do something about, and not merely something that is said. "There is nothing so delightful," said Plato, "as the hearing or the speaking of truth"—for this reason there is no conversation so agreeable as that of the man of integrity [of sincerity], who hears without any intention to betray, and speaks without any intention to deceive."² We read sometimes the names or statistics of those who belong to various organizations, and the word "belong" is itself subject to some scrutiny. If it means merely to have a name on a record or a roll, if it means merely to be listed, it may not in a sense be sincere. Sincerity would suggest a working, participating part. The same is true of citizenship. It isn't something from which we merely realize benefits and privileges without responsibility, contribution, and participation. A person is not loyal to a country which he is not willing to defend. He is not loyal to a law which he is not willing to live. He is not loyal to an organization which he is not willing to serve. He is not loyal to a family which he is not willing to love and honor and help. He is not loyal even to himself if he is not willing to be what he should be, and not willing to do something to bring this about. He is not likely loyal to God if he is not willing to serve, not willing to give. These several considerations suggest the essence of sincerity, a sincerity that is beyond the surface, that is not a mere face or form, but doing, being—commitment, action, substance, sacrifice, service. As Thomas Fuller put it: "He does not *believe* that does not *live* according to his belief."³

¹Ralph Waldo Emerson.

²Thomas Sherlock, (1678-1761), English bishop, quoting Plato.

³Thomas Fuller, *Gnomologia*.

"The Spoken Word" from Temple Square, presented over KSL and the Columbia Broadcasting System, May 17, 1964. Copyright 1964.

Men pass away, but people abide. See that you hold fast the heritage we leave you. Yea, and teach your children its value that never in the coming centuries their hearts will fail them or their hand grow weak. Hitherto we have been too much afraid. Henceforth, we will fear only God.
—Sir Francis Drake



HANG ON TO *Your*
Heritage

What of Your Heritage?

Nephi was blessed to have been born of goodly parents.

And so are you.

You . . . born of goodly parents and well loved.
You . . . endowed with a heritage of physical make-up, talents and tendencies, attitudes and ideals because of your particular family line. For you they've sacrificed and suffered some. For you they've prayed for wisdom to guide you, for patience and understanding to let you go it alone. You have a heritage of examples set by proud ancestors. History makers. City builders. Molders of men. Pilgrims and pioneers. Servants of the Lord.

A heritage of Godliness is yours, too. Born in the spirit a child of God and quickened now by his power, his love. For you he gave his Only

Begotten Son. For you Christ lived and died and lives again.

This Church provides you with a heritage in truth, in covenants, in motivation, in courage, in direction, in friendships and leadership, in strength to rise out of the dust of this life to a new level of being.

Hold fast to your heritage. It is most valuable. Hold high your head.

Be glad you are you—not another instead. With all that you're heir to, add some of your own. Contribute. Accomplish. Serve. Excel. Drink deeply of the good things in life and of the spirit. Live that you may one day hand to your children and your children's children the blessing of a heritage even more worthy than your own. Heritage is a building thing.

— Elaine Cannon



*Born of a promise of countless sands on the
Seashore, or myriads of stars in the sky;
Descended through Abraham, Isaac, and Joseph
And Ephraim ordained from on high.*

*A lineage from lords and nobles,
Peasant or serf,
Crusaders who fought for truth,
Paving the way for freedom's birth.*

*In a northern country, a message was heard.
A secluded brook became a font.
A door was shut . . . shelter denied.
An ocean crossed . . . a thirst satisfied.*

*Handcarts were pulled.
Indians fought.
Wagons circled . . . miles walked.
A grandmother died.*

*Sagebrush grubbed, seeds planted.
Wool spun, apples dried.
Crickets fought, babies born.
Temples built . . . a tenth supplied.*

*Mountains, streams, and rugged soil,
Desert sands and lonely sky . . .
Humble prayers . . . honest toil,
These a man measured by.*

*Jars of preserves . . . butter molded,
An extra plate at the table,
A crocus by a clean-swept walk,
A lullaby over a child's cradle.*

*Born of a promise of countless sands;
Preserved through the ages
By a watchful hand.
In your veins, courage of valiant men,
Faith and beauty . . .
Devotion to duty . . . again and again.*

*Treasures in the earth for aeons
Mysteries of the universe aglow
O youth, how great your task;
Your heritage has made it so.*

Heritage

BY ELEANOR P. KJAR



YOU HAVE A CHOICE HERITAGE . . .

You have a choice heritage in this Church.

Because Christ came to earth and showed us the way and took our sins upon himself, died that we might live eternally. . . .

Because a boy sought the truth amid confusion and prayed for direction, then did as God counseled him to do. . . .

The gospel of Jesus Christ was restored to the earth.

A church was organized under divine inspiration. A people banded together for God's glory and for man's welfare. These valiant ones heeded the still small voice and raised their own voices in testimony of truth. A movement was begun that has gained momentum to this day, that has caught us up in the great swell of souls who are trying to follow in Christ's footsteps.

This is a heritage that is yours wherever you live . . . the heritage of The Church of Jesus Christ of Latter-day Saints. That you may better understand its people and its places during its early history, read this picture story by Joy Sansom who took a Brigham Young University tour under the direction of Ivan Barrett, Lynn McKinlay, and David Yarn through church historical areas. Here are some of the things she saw, some of her impressions, some of the lessons she learned.

The Editors

*Tour directors
check historical
stopping points.*





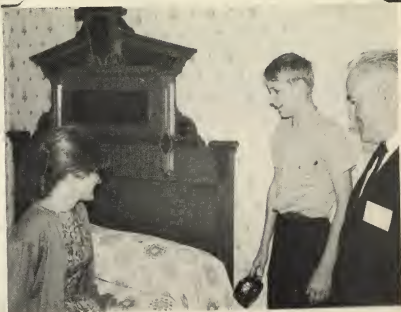
Perhaps young Joseph
walked this road
to the Sacred Grove.

South Royalton, Vermont,
the Prophet's birth place.
The monument rises 38½ ft.,
as tall as his life and as
straight and as sturdy.



New chapel on the
birthplace grounds

Bedroom in
Joseph Smith
home



Brother McKinlay
tells the story of
Joseph Smith's
first vision in
this peaceful place.



A holy spot,
beautiful beyond
description



At Cumorah ... where the
Angel Moroni first showed
Joseph the golden plates





The missionaries
make wonderful
friends during
Pageant time
at Cumorah.



A simple pump, but
nearby some glorious
revelations were
received.



Well-pump at the
Martin Harris
home

The 76th sec. of the D&C was
recorded here in the Johnson home



Palmyra, New York, where the
first Book of Mormon was
printed.



"I wonder what I reflect?" →



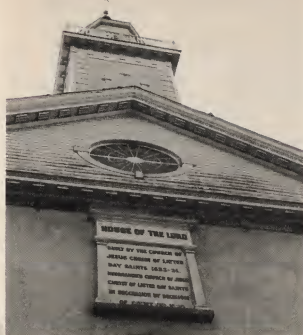
The Church was
organized here
in 1830.

"Humble
circumstances
where great things
occurred"





Temple lot in
Independence



The window,
the steeple,
the stairway
of the
Kirtland
Temple



Adam-ondi-Ahman
As far as the eye can see there
is no mark of civilization —
a sobering experience.



Two generations examine
the star stone of the original
Nauvoo Temple.



Nauvoo Temple
excavation
and replica



Sweet thoughts of a
glorious heritage
swelled our hearts
at Nauvoo.



The restoration of Heber C. Kimball's home in Nauvoo



Carthage: Thick walls,
stout floors, strong bars,
heavy locks — but they
could not contain his spirit
or thwart his destiny.
He was a true prophet.



Testimony time at
Winter Quarters



Kathy Eastmond, daughter of Mr. and Mrs. Richard Eastmond of American Fork, Utah, was graduated from high school in June after "talking" her way into honors and awards and experiences that form an impressive list. Though she's held school offices, been in pep club, and danced professionally, speech and debate have been her main interests. She won a scholarship to attend the National High School Institute of Speech at Northwestern University. The accompanying article is excerpted from the oration with which she won first place in the state and went on to represent the western states in a national contest. Kathy is an active member of the Church.

AN AMERICAN GIRL SPEAKS FOR HER COUNTRY—

BY KATHY EASTMOND

I'm an American youth, and I have hope for my country because I am part of it, even as much as it is a part of me. I'll always fight for the strength of America; for, you see, we have been given a foundation of greatness, that foundation being the Constitution of the United States of America. And because of this great document, every American youth has the desire to keep America free, to keep her traveling toward new and better horizons. And because of the safeguards of our Constitution, we have the desire to keep our country from the enslavement of a future nightmare. If there is anything that can accomplish this task it is the aspirations of youth. We, as youth, intend to sustain the American integrity our forefathers ordained. We are presently reaping the fruits of their labor, and we now have the responsibility of upholding their hopes, their dreams, and their Constitution.

All haven't forgotten the struggles and hardships our founding fathers had to endure. We will never forget, for they have given us something to live for, something to build toward. Let us turn back those history pages to yesterday and witness that interwoven pageant of events which in a few rousing decades produced the greatest republic of recorded time.

We will sail with expert navigators of England,



France, Spain, and Portugal to a new land awaiting birth. We'll colonize with the English at Jamestown or Plymouth. We'll till the soil; we'll build; we'll grow; we'll work together.

Many times will we assemble in a small hall in Philadelphia, on battle fronts, or on Capitol Hill to proclaim our rights under law and equality. We'll be there with the patriots when independence is declared from England. We will stand tall with the many Presidents of our land as they face the challenges of their time. We'll hear Monroe introduce the first foreign policy to the world. At National Cemetery on the battlefield of Gettysburg we'll hear Lincoln describe the highest ideals of American democracy. Most of all, we will elevate our pride as we sit with fifty-five nobly dedicated men to bring forth a triumphant document, the Constitution of the United States of America. We'll watch the priceless piece of writing in action while we sit with Congress as they face the many economic and political decisions that accompany legislative action.

We will cross the racing rivers, trudge over mountains, plains, and through the heavy forests with the spirited frontiersman. We will sweat with the pioneer. Slowly we will watch one city after another take form from the Atlantic to the Pacific. We will expand for the cause of freedom because it is our responsibility under the Constitution.

A free society will emerge as we campaign with the statesman, discover with the inventor, plow with the farmer, and pound steel with the industrial giants.

We will keep on learning and progressing, all for the cause of freedom. It is a responsibility we cannot ignore.

We are embarked on an era of far-reaching hope for the preservation of this great land; we as youth owe it to our heritage to continue to carry the torch of liberty through the darkened hour of our time. Our responsibility is one of great magnitude. We have arrived at that point in history where we can reach other planets or blow up our own. The age of the atom threatens every man, woman, and child on the face of the earth. We have the responsibility of striving for world peace through the priceless concept of democracy. The world has been divided into the two gigantic fronts of communism and freedom. We, in order to survive this struggle, must arm ourselves with the weapons of moral strength and spiritual faith. There is no room for lust and murder, for prejudice and unjust actions; there is no room for a new god created out of a dollar sign. As Edmund Burke stated: "What is liberty without wisdom and without virtue?" And I ask you, what is our Constitution without wisdom and with virtue? The Constitution of the United States of America is no more than what we its people make it. Its victories are our victories; its failures are our failures.

Out of this perilous time must come the best of iron-willed leaders and nobly dedicated citizens. We enjoy the rights of a Constitution, we now must take on the responsibility of a Constitution. It is your duty, and it is mine.





VERSE BY KATHRYN KAY

For a Young Girl

*Please God, help me
to never rush the years,
and let my heart remain a little girl's,
so that it will know only April tears
with tiny rosebud dreams deep in its furls.
Let my life be a brand new party dress
that I may wear with pride where'er I go . . .
Help me to keep my tiptoe eagerness
and be a place where loveliness may grow.
I guess one wish could cover every other . . .
if You would just help me grow up to be
the kind of daughter that my dad and mother
were dreaming of when they first ordered me.*

For a Young Boy

*Please God, help me to take in
stride these in-between years,
years when I'm more than boy but not yet man,
Give me the courage needed for these teen-years
when it is hard to understand life's plan.
Foundations must come first, so give me vision
that I may build mine carefully and well.
I know it takes good judgment and precision,
as well as strength, in life to ring the bell.
Let me remember sometimes youth is cruel—
there's nothing brave about a brawling fight.
Help me to be above the fear of ridicule
when I know in my heart that I am right.
Please teach me to have patience and forbearance,
let me take pride to see my job well done.
Help me to never disappoint my parents—
let them always be proud to call me son!
Amen.*

*"What from
your father's
heritage
is lent,
earn it anew
to really
possess it."*

—Goethe

The lovely girl who was speaking was a high school student from a small town. She was in Washington as a delegate to a conference of youth and youth leaders from across the globe, and she was thrilled and excited at the things she had seen and heard and experienced in her country's capital.

The audience was a difficult one for so young and inexperienced a speaker, but the Senators and Congressmen and other leaders present gave her rapt attention. All eyes and ears—and minds and hearts, too—were hers as she delivered her message. There was something about the urgency and intensity and genuineness of it that caught up everyone there. She had stood before the Lincoln Memorial and the Washington Monument, had learned to know other people from many lands, had been away for a time from her loved ones, had thought and learned and prayed. She had something to share.

"It has been a great privilege for me to be here for these few days," she said, "and I will never forget the experience. Before I came I thought I loved my family. I thought I loved my country. I thought I loved my Church. But O I just didn't know! I just didn't know!" She helped many others of us to know, that day, far better than we had ever known before, how much we, too, loved our families, our countries, and our Church.

What about you?—in Bristol or Montevideo or Orleans or Atlanta or Veracruz, or wherever you may be among the multitudes of places the world over—have you begun to "earn" and "really possess" the great blessings of your choice historical and spiritual heritage by learning of them and appreciating them and living in such a way that you can help to preserve and increase them for those who follow after you? They are worth everything. Your children and their children have a right to enjoy them, also.

—Marion D. Hanks

The Last Word

Life's breadth is limited only by our interests and contacts; its depth by how much we live, how deeply we feel, how penetrating is our observation and understanding of the things about us; its height by our discernment of purpose and how well we plan and prepare for its accomplishment.—Delbert F. Wright

He who is of calm and happy nature will hardly feel the pressure of age. But to him who is of an opposite disposition, youth and age are equally a burden.—Plato

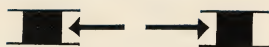
Junk is something you keep for ten years and then throw away two weeks before you need it.



If all the year were playing holidays, To sport would be as tedious as to work.—Shakespeare

Ask not what your country can do for you; ask what you can do for your country.—John Fitzgerald Kennedy

When two egotists meet, it's usually a case of an I for an I.



A jest loses its point when he who makes it is the first to laugh. —Schiller

If at first you don't succeed, it's a normal life you lead.

When you hire people who are smarter than you are to work for you, it just proves that you are smarter than they are.

Reputation is precious, but character is priceless.

Willingness to seek and accept advice is one of the characteristics of successful men.

$2^x + 3^y!$

Fond Mother: "Genevieve is so bright—only twelve years old, and she is studying French and algebra. Say good morning to Mrs. Jones in algebra, Genevieve."

SCHOOL CRISIS: UTAH '64



Teachers discuss problem at House of Delegate meeting on Saturday at Granite Park Junior High School. Vote was for 2-day teacher walkout.



Louise Bennett, president of the UEA and John Evans, executive secretary conduct the general session of most Utah teachers at Fairgrounds.

IT STARTED IN AUGUST, 1963....

when the Utah Education Association, comprised of all Utah school teachers, agreed to sign their 1963-64 contracts only upon the condition that Governor Clyde appoint a School Study Committee to report state-wide on school conditions, facilities, and salaries, with the view in mind that a special session of the State Legislature be called to appropriate additional school funds, if the report so indicated. The report was submitted on May 13, 1964. Because Governor Clyde then announced he would not call a special legislative session to consider the Study Committee's report, the UEA

promptly called a meeting of their Board of Delegates for May 16th. This board voted to call a two-day recess of all Utah Schools for May 18 and 19, with all UEA members meeting in general session to consider the matter. At this mass meeting May 19, Utah teachers voted 7,170 to 355 to return to classes for the remainder of the current school year; but to refuse to sign new contracts for the 1964-65 school year unless the requested special Legislative session was called by the Governor to consider the Committee's report.



On Monday afternoon, KSL opened up phone lines for three hours to allow citizens to express their opinions on air. Here KSLman Dar Dodds moderates.



KSL Radio News Editor Wes Vernon, assisted by Pat Thorne, covered teacher's Fairground meeting from strategic points to bring listeners the full story.

KSL *Radio* WAS THERE

The Happy Investment

When Harold Needham bought his life insurance, he didn't realize that someday the cash value of the purchase would help him to make a very important investment.

For several years, Harold and Ruth Needham looked for just the "right" home for their family. It was to be a one-time purchase, and nothing else they did brought so much pleasure as planning for it.

Then one day they found it — exactly as they had dreamed! But Harold hadn't saved enough for the substantial down payment needed to make buying the home a good investment.

Remembering his life insurance, Harold called on his Beneficial agent and found that he could borrow enough to make up the balance.

Harold and Ruth bought their home, thanks to "minute-man" Beneficial Life service that put the needed money right at their fingertips. It helped them to understand fully how very important life insurance can be.

*From the Beneficial Life files.
All names have been changed.*

BENEFICIAL LIFE
Insurance  *Company*
Virgil H. Smith, Pres. Salt Lake City, Utah

Over 600 million dollars of life insurance in force.

